

[file name]:

03 of 05 - Wind - Feng - Talk – Lester
Levenson - Lester Levenson Six
Steps – Lester Levenson – TSM –
Lester Levenson Original Release
Method – Lester Levenson Original
1992 Sedona Method Release
Technique (Wind Feng).pdf

Wind (Feng) on Six Steps (One of 6 documents, this is
English translation of the document named “Wind’s talk on
Lester Levenson Six Steps and Lester Levenson Original
Release Method (The Original 1992 Sedona Method) ” – from
documents 00 to 05 in the Google Drive)

Version 1.0 – Wind (Feng)’s chat logs in
WeChat Weixin Groups “Shortcuts to Freedom” and “TSM The
Original Sedona Method Release Liberation Diamond Island”

Document Creation date: 14 Feb 2026

“ Simply release your feelings, your mind quiets, and you’re there.”
– Lester Levenson (1909-1994)

Source (Github):

<https://github.com/deng-bowen/6-steps/blob/main>

<https://drive.google.com/drive/folders/1WlCTqnPtCVDKt8gc2YVA4fpBWee4QHac?usp=sharing>

People or authors mentioned in this document include:

Wind (Feng 风 / 風 in Chinese)

Lester Levenson (1909-1994)

Lester Levenson (The Sedona Method / The Sedona Release Method Technique)

The Original 1992 Sedona Method by Lester Levenson

The Sedona Method Release Liberation Technique

Wind (Feng) on Six Steps of Lester Levenson

Wind (Feng) 's application of Lester Levenson (The Sedona Method) Six Steps to Freedom

Hale Dwoskin (student of Lester Levenson , author of the book 'The Sedona Method' , featured in 1992 Original Sedona Method 8 videos)

Nikki Warriner (featured in 1992 Original Sedona Method 8 videos)

Larry Crane (Lawrence Crane) / Lawrence Crane (1935-2018) (student of Lester Levenson, author of the book 'Abundance Book' and The Release Technique)

Stephen Seretan (author of the book "Lester Levenson and me")

Virginia Lloyd (author of the book "Choose Freedom" , a book about Lester Levenson)

Ralph Zeitlin (student of Lester Levenson)

Mike Klein (student of Lester Levenson)

Rick Solomon (student of Lester Levenson)

David Hawkins MD PhD (student of Lester Levenson , and author of the book 'Letting go: pathway of surrender')

Ramana Maharshi

Buddha

Yogananda

Jesus

PS. This document was translated from Chinese to English, with the assistance of DeepSeek in February 2026.

Background Information for spiritual seekers (and finders) :

Lester Levenson experienced a profound inner awakening in 1952 after a severe heart condition (coronary thrombosis) left him facing death; withdrawing to contemplate the cause of suffering, he discovered that his misery came not from circumstances but from his own suppressed feelings (emotions) and mental resistance. By systematically letting go of fear, desire, and attachment, he reported entering a state of deep peace, love, and freedom that did not depend on external conditions. This realization—that happiness is one's natural state and can be uncovered by releasing inner subconscious feelings —became the foundation of what later evolved into the Sedona Method (Release Technique).

Seen through the lens of Ramana Maharshi and Eckhart Tolle (Power of Now book), Lester Levenson's awakening can be understood as a collapse of egoic identification under the pressure of imminent death, followed by a direct abidance as pure awareness. Instead of seeking salvation externally, he turned inward and discovered that suffering arose from attachment to feelings, thoughts, desires, and fears; when these were relinquished, what remained was causeless peace and love. In Ramana's terms, the false "I"-thought subsided into the Self; in Tolle's language, psychological time and resistance dissolved into Presence. Lester Levenson's later teaching of "releasing" can thus be viewed as a pragmatic pathway to the same realization: that one's true nature is prior to thoughts and feelings, free of grasping, and inherently whole.

In China and in the Chinese speaking community (China ,Taiwan, Hongkong, Singapore, Malaysia), and there is this person with the ID "Wind" (Feng) (风) / 風 in Chinese), a well-known figure in China's spiritual seekers community, who claimed to have been thrown into "spiritual enlightenment" (Nirbīja Samadhi) after constant release (every moment 24/7) for about over a month in 2020.

Wind (Feng 风) / 風 in Chinese) focus was on the recordings of Lester Levenson's talks and the 1992 Sedona Method version of the course designed by Lester Levenson himself and led by Hale Dwoskin and Nikki Warriner . (8 videos of the 1992 course recordings are freely available on YouTube and bilibili).

Later on, the instructors after Lester Levenson who were his students , modified, added or subtracted some parts of it. The focus in those materials somehow shifted from achieving

freedom to having a happy comfortable life, which itself is awesome, but I wonder if we're leaving what's more out there , from Lester Levenson's original teaching.

The documents from 00 to 05 are the PDFs of chat logs of Wind (Feng) answering questions from other spiritual seekers.

Wind (Feng / 风 or 風 in Chinese) , a well-known pseudonymous student of Lester Levenson's Six Steps and The Sedona Method Release Technique - Letting Go) in China , rose to prominence among Chinese spiritual seekers community in 2021 , for sharing Chinese translations of Lester Levenson's audios, his direct awakening experience , and for emphasizing and popularizing the pure simplicity of " Simply Releasing 24/7 and applying the Lester Levenson Six Steps 24/7" .

Wind (Feng / 风 or 風 in Chinese) , is a dedicated practitioner and teacher of Lester Levenson's Six Steps (The Original 1992 Release Method – Sedona Method) who emphasizes the profound simplicity and effectiveness of the Six Steps as the complete map to Freedom, having deeply studied Lester Levenson's 1992 Original Sedona Method Course materials and audio recordings. Through his extensive experience, Wind asserts that "you don't need anything beyond the six steps" to achieve true freedom, consistently teaching that the Six Steps - from wanting freedom more than the world to experiencing increasing joy with each release - form a self-contained, powerful system that requires no additional techniques or modifications. Wind's teaching centers on the purity of Lester Levenson's original method, particularly as presented in the 1992 Original Sedona Release Method course, where he identifies the three fundamental desires (approval, control, and security) as the root of all emotional suffering, and emphasizes that continuous release of these desires, rather than merely releasing surface emotions, is the key to rapid liberation - a process he (and Lester Levenson) claims can take "only a few months" when practiced with complete fidelity to Lester Levenson's instructions.

As of February 2026, Lester Levenson, Hale Dwoskin, Larry Crane (Lawrence Crane) (Lawrence Crane), The Sedona Method, and The Release Technique, are more popular in China , than the rest of the world combined, since it is free, requires no belief systems, and no external guru or teacher. Virtually, all Lester Levenson's books, talks, videos (in English), have been translated into Chinese .

The Original 1992 Sedona Method Videos (8 videos), featuring Sedona Method instructors **Hale Dwoskin** and **Nikki Warriner**, have been viewed millions of times in China's YouTube (bilibili), while in YouTube the same video has less than 100,000 views.

Wind (Feng)'s chat logs PDF documents are freely available for download in Internet Archive, and contain essential pointers for true seekers, to start their journey to "Lester Levenson Six Steps and TSM (The Original 1992 Sedona Method)" .

Wind (Feng) said in the chat logs document:

"All the spiritual masters point to the same Reality , and Releasing via Six Steps, in my experience, is the most effective practice to get there (Freedom, Beingness, Reality) . Absolute security is only found in your true inner self (Infinite Beingness). "

Lester Levenson has a better summary: "The Sedona Release Method is simple, the method is also easy. Let the feelings come up, [recognize the deeper ego's intention] they are a desire for approval or control, and then let them out. Carrying out the six steps of this method, will take a few months to empty out all your garbage."

Lester Levenson's quotes:

" Feelings Are Suppressed Energy Under Pressure. Allow them to be and decide to release them, up and out."

" Even more simply, release the feelings as soon as you notice them. "

" Allowing feelings to surface , float up and out , and decide to release / let go of them instantly . "

"Releasing is simply allowing the suppressed feelings to come up and go out—without resistance, without effort, without identification. It's not thinking it away; it's feeling it and letting it float away. When you do this consistently—especially from a high state—you dismantle the entire structure of ego, and what remains is your infinite beingness. "

“You hear that word allow? That's just the way it happens. Instead of holding it down or toying with it, you allow it up and out.”

"There is so much of it -- releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the Six Steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on."

"The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out."

"Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval."

"The feelings comes up in waves, goes out. The waves stop and then you're finished."

3 core wantings described in The Original 1992 Sedona Method:

Category	Description	Synonyms - Positive/Wanting	Synonyms - Negative/Fear
Wanting Approval or Disapproval	feeling of not being worthy or good enough , fear of others' disapproval , intense neediness	Wanting love / acceptance/ admiration / caring/to be noticed/to be understood/to be stroked/to be nurtured/to be liked/to be	Wanting to be disliked/rejected/be looked down on/ to hide/to be misunderstood/to rebel/to be ignored

Category	Description	Synonyms - Positive/Wanting	Synonyms - Negative/Fear
		recognized/to be popular/	
Wanting Control or to be Controlled	Feels rigid, controlling, hard-edged and pushy --- Be controlled -- Feels like wanting to be taken care of .	Wanting to change/understand/ manipulate/push/fix/f orce something/to have it our way/to be right/to be on top/ to make it happen/to coerce	Wanting to change/be changed/to be confused/to be manipulated/ to be fixed/to be forced/to follow/to be the underdog/to blame/to be the victim
Wanting Security / Safety / survival or fear of death	Feels threatened and unsafe -- Survival -- Feels like wanting to give up, rejecting life .	Wanting safety/to survive/to get revenge/to protect ourselves and others/to attack/to defend/to kill/to be safe	Wanting danger to end it all/to expose ourselves and others/to be attacked/to be defenseless/to be killed/to be annihilated/ to be threatened

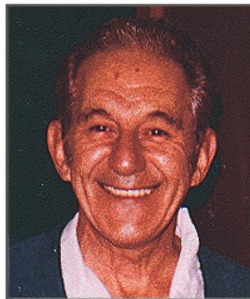
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Wind's talk on Lester Levenson Six Steps

Chat Log 3

2020.11

Thank you to Mr. Lester Levenson .



Lester Levenson
1909-1994

Gratitude and dedication to Mr. Lester Levenson, the Founder of The Sedona Method

(19 July 1909 — 18 January 1994)

As long as you want help, I will never leave you.

Now the "real me" sees you as the "real you". When I'm not here, not with you in this physical body, it is the real me helping you.

Anytime you ask for the real me, you will find the real me right there. What happens is *you raise yourself up* so that you can get the answers yourself. You must get them.

——Lester Levenson (1909-1994)

The golden key is the **"Six Steps" Lester Levenson** summarized as follows:

1. You must want freedom more than you want the world.
2. Decide that you CAN do the method (Release) and be imperturbable.

3. See that all your feelings culminate in three wants, the want of approval, the want to control, and the want of security. See that immediately and immediately let go of the want of approval, the want to control and the want of security.
4. Make it constant. Release all your wanting approval, wanting to control and wanting security when alone or with people.
5. If you are stuck, let go of wanting to control the stuckness.
6. Each time you use the method, you are lighter and happier. If you do this continually, you will continually be lighter and happier. Go back to Step 1.

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2020-11-07 Constantly Deciding to Release

Wind 2020-12-07 10:25:22 If you make releasing a habit, you'll find that *suppression* is what actually requires effort.

Wind 2020-12-07 10:25:42 Until then, just keep deciding to release.

2020-11-07 Two Events that Broke the Laws of the Physical World When Encountering the Feeling of Separation

Wind 2020-11-07 17:12:28 The current situation is like this: the fear of death keeps getting amplified. If I cling to living like before, then I will continuously develop this fear of death. I *must* identify with everyone, with everything.

Bethlehem Star 2020-11-07 17:15:04 Can't go back to the past. Can't go back anymore. I have to push through to the end in one go. Every time I stop, I suffer.

Wind 2020-11-07 17:16:27 I suspect so.

Bethlehem Star 2020-11-07 17:16:32 I'm also experiencing the fear of death more and more.

Wind 2020-11-07 17:16:47 Two things happened to me that broke the laws of the physical world. Both occurred when I touched the feeling of separation. To describe the *feeling of separation* more concretely: It's that feeling of identifying some limited thing as "me."

Wind 2020-11-07 17:17:38 *sense of limited ego*

Bethlehem Star 2020-11-07 17:17:56 An unnatural feeling... It's increasingly feeling unnatural to be a small self.

Wind 2020-11-07 17:20:07 This kind of experience is still quite joyful.

Bethlehem Star 2020-11-07 17:20:16 Tell me about those two things then ()

Wind 2020-11-07 17:20:29 One I just mentioned to you. The other was one day when I was by the window, releasing while watching the sunset.

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Wind 2020-11-07 17:21:33 But at that time, my attention wasn't really on it. I felt a little regret. Then I noticed this was *wanting to control*, and immediately released it. Then, a thought arose in me: I wanted to see it again. At that moment, the sun suddenly moved backward a little, and I felt like the whole world was rewinding.

Bethlehem Star 2020-11-07 17:22:48 Replay.

Wind 2020-11-07 17:22:53 It returned to its previous state, that afterglow reappeared, just like a dream.

Wind 2020-11-07 17:23:13 I later realized, could this be time turning back? Experiences like this aren't suitable to share with many people. If you've had similar experiences, maybe you can understand.

Wind 2020-11-07 17:24:14 I told a friend about it. Although he didn't think I was lying, he thought maybe I hadn't slept well and was confused.

Bethlehem Star 2020-11-07 17:24:24 Hahaha, if you tell them, they'll think you're a god, hahahaha. This is possible. Now, how much longer do you feel you need?

Wind 2020-11-07 17:27:28 I feel that fear of death and the sense of separation are always there together, inside.

Wind 2020-11-07 17:27:34 I feel that once I deal with it, it'll be over. But this part always seems to pause. How should I put it... Although there's still a body, this peace and tranquility already make one extremely unwilling to move forward.

Wind 2020-11-07 17:29:05 However, these two incidents did give me some motivation not to want to be this body.

Bethlehem Star 2020-11-07 17:29:15 I believe you won't stop. *Be beingness only* – this is the most ideal state.

Wind 2020-11-07 17:29:56 Yeah, I have to finish it. Can't make this mistake again. Don't want to go back.

Bethlehem Star 2020-11-07 17:30:46 I haven't experienced this *beingness* yet, but I really want to experience it.

Wind 2020-11-07 17:30:54 I reviewed my life yesterday. My god, what kind of hellish life was I living before?

Bethlehem Star 2020-11-07 17:31:46

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I'm starting to feel that way too now. I feel like I wasn't really living before.

Wind 2020-11-07 17:33:07 I want omniscience, omnipotent, omnipresent. All-knowing, all-powerful, all-present. Especially all-knowing – my thirst for knowledge in this life has been really strong.

Bethlehem Star 2020-11-07 17:33:34 I absolutely refuse anything second-rate. Me too. I want to know everything, without needing to think.

Wind 2020-11-07 17:34:31 And, the superpower I wanted most before was teleportation.

Wind 2020-11-07 17:34:46 A single thought, go wherever I want.

Bethlehem Star 2020-11-07 17:35:20 Actually, you don't even need to move; you're already there.

Wind 2020-11-07 17:35:26 Thinking like this gives me motivation not to be this body. All-knowing, all-powerful, all-present – what does that feel like? I really want to experience it.

Bethlehem Star 2020-11-07 17:36:29 Absolutely worth it. Wouldn't trade it for anything.

Wind 2020-11-07 17:38:32 Release, release. Keep going.

Bethlehem Star 2020-11-07 17:39:08 Nothing else matters anymore, especially the fear of death. Keep going!

Wind 2020-11-07 17:39:41 The Six Steps will definitely take us to the end. Don't delay it.

Bethlehem Star 2020-11-07 17:40:10 Yeah, we have to be the smartest person.

2020-11-07 Guiding Release When Stuck

Wind 2020-11-07 18:10:18 Can you let go of the *wanting to control* it?

D 2020-11-07 18:10:20 I'm stuck.

Wind 2020-11-07 18:10:25 Do you want to keep controlling this stuckness, wrestling with it, or do you want freedom?

D 2020-11-07 18:10:30

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Want freedom.

Wind 2020-11-07 18:10:36 Now, can you see this *wanting to control*? Has it left?

D 2020-11-07 18:10:40 It's gone.

Wind 2020-11-07 18:10:50 This demonstrates the use of the **First Step. The Six Steps.** If you're stuck, use the **Fifth Step.** If you're unwilling to release, use the **First Step.**

2020-11-08 The Emotion Chart is an Aid

I Am Infinite 2020-11-08 00:38:15 Do you think it's better to directly use the emotion chart to find the feeling, or to directly feel the feeling of the moment? @Wind

Wind 2020-11-08 00:38:26 The emotion chart is an aid. Using the emotion chart initially is helpful for newcomers. Because generally, people really rarely come into contact with their own emotions. They've been suppressing them all along. Treating having emotions as not having emotions.

I Am Infinite 2020-11-08 00:38:40 Right.

Force 2020-11-08 00:38:55 Thinking they're very high and mighty.

I Am Infinite 2020-11-08 00:38:59 [Grin][Grin][Grin]

Wind 2020-11-08 00:39:26 So when someone asks me, "What if I don't have any emotions?", I would ask: "How do you feel?" They say, "I feel like nothing matters." Then I say, find where "nothing matters" is on the emotion chart. Look, it's *apathy*.

I Am Infinite 2020-11-08 00:39:41 [Grin]

Wind 2020-11-08 00:39:40 Then, feel it again. They'll be able to contact their emotion. **The emotion chart is a really good aid.**

I Am Infinite 2020-11-08 00:39:49 If I had known this method earlier, I wouldn't have suffered for so long. It's so simple.

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2020-11-08 The Release Method Can Achieve All Those Effects

Wind 2020-11-08 15:26:15 Every time you release, don't you feel the entire psychosomatic system calming down? The Release Method can achieve all those effects.

I Am Infinite 2020-11-08 15:26:30 No... Am I still using a fake version of the Release Method? [Facepalm]

Wind 2020-11-08 15:26:39 Pleasure, ah. First, the respiratory system naturally becomes long and subtle, usually. This is the experience after releasing. Then, along with the mind quietly settling, the whole body relaxes. Energy starts to flow. Continuing to release, later on, each release will provide you with very充沛 (abundant) energy. The **Sixth Step** is that each release makes you feel happier. Literally.

2020-11-08 Inventing the Release Method Was Based on Understanding Feelings

Wind 2020-11-08 18:13:16 But Lester Levenson said he invented this method not in the *reasoning mind*, but based on *understanding the feelings*. He said, I can't explain to you what an orange tastes like. If I give you an orange to eat, you will know. So this needs to be *experiential*. And, the **first principle** is, *believe nothing until you prove it to yourself*.

2020-11-10 Use Expression to Release

Wind 2020-11-10 09:29:11 I also thought of this after listening to "About Releasing." I've had this experience myself. But I hadn't emphasized it. However, I noticed Lester Levenson did emphasize it. In "The Way," he emphasized: you should use *expression* to release.

I Am Infinite 2020-11-10 09:29:30 I have this experience too, but it's easy to overlook. Just like me, although I've had some experiences, I didn't know to use it this way. I can't draw inferences, can't thoroughly figure it out. But this is so important.

Wind 2020-11-10 09:29:50 In "Beingness," he emphasized that you must first accept the act of smoking, and then it's easy to release.

I Am Infinite 2020-11-10 09:30:04 Because usually, everyone strongly suppresses expression. And in common understanding, expression is *not* release, which leads people not to express. No place has ever said that expression is the first step of release.

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Wind 2020-11-10 09:30:31 This is a mental conflict. If you're in *apathy*, don't want to move, but you force yourself to get up and act, you are suppressing the *apathy*, preventing it from being expressed. You're using energy to suppress the feeling.

2020-11-10 Not Daring to Think Might Be a State Between Apathy and Fear

Wind 2020-11-10 10:13:09 If the "twists and turns" you mention are causing you distress, then they won't happen. If you release completely, things will unfold perfectly. They won't cause you trouble. That kind of "twist and turn" is the result of incomplete release on that matter.

jing.jing 2020-11-10 10:13:37 @Wind So, does that mean it won't happen immediately, but will happen with a little difficulty?

Wind 2020-11-10 10:13:53 Then you haven't finished releasing. You haven't released all your feelings about it to *fearlessness* or above.

Wind 2020-11-10 10:14:18 If you release to that point, you won't feel frustrated.

jing.jing 2020-11-10 10:14:40 @Wind So, emotions above *fearlessness* can happen without any difficulty?

Wind 2020-11-10 10:15:28 Yes. If you don't have latent negative emotions inside, there won't be difficulty. *Fearlessness* means you can take effortless action at any time, to achieve your goals. There's no struggle or resistance inside. *Acceptance* means things happen naturally and perfectly, you might not even need to act. *Peace* means you feel time stand still, things come and go, but none of it affects your state.

jing.jing 2020-11-10 10:17:14 @Wind So, for goal release, releasing to *fearlessness* and above should be enough, right?

Wind 2020-11-10 10:17:20 *Imperturbability* is the peak Lester Levenson talked about, transcending the fear of death, nothing can disturb you. You need to release until it manifests. Release until things fall into your lap.

jing.jing 2020-11-10 10:18:01 You just said that above *fearlessness*, things will definitely happen without difficulty.

Wind 2020-11-10 10:18:05 Because you likely have some suppressed emotions you're not looking at. So if it doesn't manifest externally, you need to keep releasing until it manifests externally.

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Lester Levenson said it's possible, but don't believe him, verify it for yourself.

I Am Infinite 2020-11-10 10:19:18 Not daring to think means not daring to express.

Wind 2020-11-10 10:19:38 Not daring to think might be a state between *apathy* and *fear*. If you force yourself to think, it's actually suppression. Feeling sleepy during release usually means you're trying to escape your feelings.

Wind 2020-11-10 10:26:48 Simple, allow yourself to sleep.

Wind 2020-11-10 10:26:55 Release again after waking up.

Wind 2020-11-10 10:27:00 This way, you'll find yourself sleeping less and less.

10:29:47 When there are no obvious emotions...

Wind 2020-11-10 10:29:48 It's impossible for you to have no emotions.

Liu Ruogang (Runtu) 2020-11-10 10:29:51 @Wind According to the chart, at the beginning, you only need to release the *wanting approval* and *wanting control*. When these two aspects reach a certain level, then you extend upwards.

Wind 2020-11-10 10:29:57 That's just an *unclear feeling*. *vague feeling* No, releasing *wanting control* and *approval* is the advanced stage. Look at the original Release Method course, the first and fifth lessons of the '92 Method. It means that actually, emotions are there all the time, just vague. After starting to release "wanting," first release *wanting control and approval*. Then release the *wanting safety* that drives the *wanting control and approval*.

jing.jing 2020-11-10 10:33:12 @Wind Teacher Wind, have you ever experienced a time when the main emotional tone you were releasing was *anger*?

Wind 2020-11-10 10:33:33 Yes, I've released all of them. I've been through all the main tones.

jing.jing 2020-11-10 10:34:30 @Wind You started using the original Release Method two years ago. Why wasn't the effect as good back then as it is this time?

Wind 2020-11-10 10:35:11 The effect was also very good two years ago, but I stopped for half a year. That time, I released continuously for a week.

I Am Infinite 2020-11-10 10:35:26 By the way, I've always had a question: when you said you were translating materials in the group and became clearer about some blind spots in the past,

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what did you mean? @Wind

Wind 2020-11-10 10:36:00 My understanding of the **First** and **Second Steps** improved. Before, I had roughly two ideas. One was that the **First** and **Second Steps** were things "put on a high shelf," meaning beginners shouldn't consider them. The other was that the **First** and **Second Steps** must be achieved, otherwise it's hard to release. I used to struggle between these two, unsure which was correct. Often, after you express laziness, you can release. You can try allowing yourself not to release; instead, you might spontaneously start releasing without resistance. It's not exactly allowing yourself not to release, but allowing yourself to be lazy about releasing.

Wind 2020-11-10 10:38:23 The key point is to let this state of laziness surface.

2020-11-10 Expression is the Beginning of Release, Not a Substitute for Release

Wind 2020-11-10 10:56:10 Lester Levenson said expression is the beginning of release, not a substitute for release.

Zaiyan 2020-11-10 10:56:17 Expression cannot replace release.

Wind 2020-11-10 10:56:25 *let the things come out* I say it over and over, I'm convinced you won't find freedom in this world. This world is far too powerful, pulling everyone down, pulling

things down to worldly ways. You need to get out of that pit, work together as a group, and use your *expression* to release. "In the world, when you want to go out, you have to suppress, otherwise you'll get killed. If you express anger at the wrong person, he'll shoot you. In California, hundreds of police are gathered, patrolling the streets, to stop gun battles. Yesterday three people were shot in Los Angeles. You can't stop it out there. But here you have a very good opportunity to express and release, to move forward, to move upward." Reviewing "The Way."

Zaiyan 2020-11-10 10:56:38 Expression is the emotion surfacing. Not expressing *at* others. That's the theory. But in practice, expression often *is* directed at others [Facepalm]. When expressing at others, you can use techniques, like simply telling them how you feel, instead of lashing out.

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Wind 2020-11-10 10:57:00 He's not saying you have to express everywhere.

Zaiyan 2020-11-10 10:57:08 Suppression or non-suppression is about whether it's *internal* suppression, not whether there's an *external* action.

Wind 2020-11-10 10:57:24 There's a chart in the course. [Image] Write down where you suppress, where you express. Then release your emotions. The discussion above was a bit messy. Let me summarize a bit. I'll bring in the concepts of "with awareness" and "without awareness" here. But Mr. Lester Levenson's meaning is that we have **four ways of dealing with emotions**. The first, worst way is *suppression*. The second, slightly better way is *avoidance*. The third, the beginning of release, is *expression*. What we want to do is the fourth way, which is *release*. Because *expression is the beginning of release*, you'll find that if you don't allow expression, you'll keep it suppressed underneath. Don't bring in concepts of *awareness*, because sometimes this kind of "expressing with awareness" actually implies a kind of *suppression*. Theoretically, awareness is good, I know that, pure awareness. But introducing these concepts actually confuses these simple teachings. Lester Levenson's meaning is very simple. You must allow yourself to *express*, and then you can *release*. Allowing yourself to express doesn't mean you have to finish the expression. For example, you might want to get angry. At that moment, your subconscious wants to suppress it using some method, even the Release Method itself. Now, you allow yourself to express. Perhaps at the very moment you allow expression, you can immediately become aware of it. You just start to get angry, and you find you've already released it. You don't need to complete the expression. Yes, this happens often.

Zaiyan 2020-11-10 10:58:18 Understandable. When not suppressing, one is free. You can choose to just release, or choose a way to express to others. When suppressing, one is not free, maybe even more angry, just not expressed, or expressed in a distorted way.

Wind 2020-11-10 10:58:25

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Yes, when not suppressing, you can choose to express or release. Actually, if people really practice this, they'll discover this point. You might express a little bit and then immediately be able to release. If expression isn't allowed, you might never release. For instance, if you can't sit still, but force yourself to sit there and release, you might be stuck there all day, fighting with that state. At that moment, just allow yourself to stand up and walk around, and you might be able to release smoothly. People who have truly released will have this experience. You don't always have to finish expressing. Sometimes you're all geared up to argue, and suddenly that feeling emerges, is released, leaves. Then you don't want to argue anymore.

Zaiyan 2020-11-10 10:58:50 Just not suppressing is enough.

Wind 2020-11-10 10:59:13 With desires, usually as soon as you become aware of them, they can be released immediately.

standlight 2020-11-10 10:58:26 Also, many teachings say that everything is perfect in the present moment. For someone who realizes this, from which aspect would the desire of "wanting" arise?

Wind 2020-11-10 10:59:33 Two possibilities. One is that heavy emotions are suppressed very deep. The other is that you've truly cleared the subconscious, reached the emotional level of *acceptance*, and will feel everything is perfect. You will want to stay here, maintain this feeling. And this is a *wanting to control*. If you release the *wanting to control*, you will continue upward. Release won't stop. Until you reach the end. The end Lester Levenson spoke of is omniscience, omnipotence, omnipresence. Clear all mind, what remains is infinite being.

standlight 2020-11-10 10:59:50 Because, you can't imagine a world where everything is enlightened. That world has no more contradictions? No more stories?

Wind 2020-11-10 11:00:00 This, we don't need to imagine. If you don't believe in enlightenment, at least you can experience that release can make your life better. Everyone uses it to varying degrees.

standlight 2020-11-10 11:00:10 Wind, I've read Byron Katie's books before. Her teaching seems to remove all mysticism. It doesn't talk about manifestation. It just says everything is just a story in the mind. You're enlightened if you don't believe the story. If you believe, you're deluded.

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Wind 2020-11-10 11:00:48 That's a different teaching. Lester Levenson didn't advise students to bring in other people's teachings. Although Yogananda from Self-Realization Fellowship was someone Lester Levenson certified as an enlightened being.

standlight 2020-11-10 11:01:09 Lester Levenson's teaching has a kind of mysticism, which I find hard to accept.

Wind 2020-11-10 11:01:21 Wind 2020-11-10 11:01:21 Then your feeling might be different from mine. I think Lester Levenson is the least mystical. He removed almost all religious mystical elements. And he said "don't believe me," verify it for yourself.

standlight 2020-11-10 11:01:36 This verification cannot be scientifically defined. Wind, for example, yesterday JD had a book coupon. I wanted to claim one. I released, but I didn't succeed in getting it. Is that because I didn't release successfully, or did the release not work?

Wind 2020-11-10 11:01:50 Did you release all your feelings about it according to the method?

standlight 2020-11-10 11:01:55 If I didn't succeed, then I didn't release well. If I succeeded, then I released well. This is not science.

Wind 2020-11-10 11:02:06 *Subjective science.* But the good thing about the Release Method is you don't have to believe. Just confirm as much as you achieve. Since he asks you not to believe, then just don't believe. Not believing doesn't affect your release.

standlight 2020-11-10 11:02:14 Meaning, if I don't believe, can I still release well? But how to release well has no external standard. So it's hard to call it a science.

Wind 2020-11-10 11:02:26 Wind 2020-11-10 11:02:26 It's not objective science, it's subjective science, but you can be scientific about it. At least he says you don't have to believe, and release can still be effective. He didn't灌輸 (indoctrinate) you with a belief system. He didn't say, "You must first believe to release." Release is a skill. You can use it in any situation. Verification happens on its own. You don't need to mentally imagine it.

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You can not hold this belief and still release. **Lester Levenson didn't say you need to believe this point to release.**

Wind 2020-11-10 11:02:40 Yes, he says as you release, you will know. He didn't say you have to believe his words first to do release. Release is just a skill; he tells you what this skill might bring you. You don't have to believe it, you can just do it. When you achieve it, that is "knowing," then you don't need to believe anymore.

Standlight 2020-11-10 11:02:48 It will be a bit better.

2020-11-10 "Expressing with Awareness" Actually Implies a Kind of Suppression

Zaiyan 2020-11-10 11:00:01 Wind, when angry, turn inward. Don't suppress the energy, but experience your own angry energy, release it. Isn't that enough? Outward expression towards others is a habitual pattern, at which point you're manipulated by the emotion, also lacking awareness.

Wind 2020-11-10 11:00:34 I know what you mean. In Vipassana, they teach this.

Zaiyan 2020-11-10 11:00:50 Lester Levenson says take 100% responsibility for yourself.

Wind 2020-11-10 11:01:02 Lester Levenson said expression is the beginning of release, not a substitute for release. *let the things come out* I say it over and over, I'm convinced you won't find freedom in this world. This world is far too powerful, pulling everyone down, pulling things down to worldly ways. You need to get out of that pit, work together as a group, and use your *expression* to release. "In the world, when you want to go out, you have to suppress, otherwise you'll get killed. If you express anger at the wrong person, he'll shoot you. In California, hundreds of police are gathered, patrolling the streets, to stop gun battles. Yesterday three people were shot in Los Angeles. You can't stop it out there. But here you have a very good opportunity to express and release, to move forward, to move upward." Reviewing "The Way." He's not saying you have to express everywhere.

Zaiyan 2020-11-10 11:01:30 Can anger be released by writing it out? I really don't want to curse people. @Wind

Era All Things Interconnected 2020-11-10 11:01:46 So, is this "expression" the same as what we understand it to be?

Bethlehem Star 2020-11-10 11:02:11

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Hahaha, this passage is great.

Wind 2020-11-10 11:02:41 Yes. There's a chart in the course. Write down where you suppress, where you express. Then release your emotions.

Wind 2020-11-10 11:02:51 **Wind 2020-11-10 11:02:51** The discussion above was a bit messy. Let me summarize a bit. First, I know many people have learned knowledge from other teachings. They bring in "with awareness" and "without awareness." But Mr. Lester Levenson's meaning is that we have **four ways of dealing with emotions**. The first, worst way is *suppression*. The second, slightly better way is *avoidance*. The third, the beginning of release, is *expression*. What we want to do is the fourth way, which is *release*. Because *expression is the beginning of release*, you'll find that if you don't allow expression, you'll keep it suppressed underneath. Don't bring in concepts of *awareness*, because sometimes this kind of "expressing with awareness" actually implies a kind of *suppression*. Theoretically, awareness is good, I know that, pure awareness. But introducing these concepts actually confuses these simple teachings. Lester Levenson's meaning is very simple. You must allow yourself to *express*, and then you can *release*. Allowing yourself to express doesn't mean you have to finish the expression. For example, you might want to get angry. At that moment, your subconscious wants to suppress it using some method, even the Release Method itself. Now, you allow yourself to express. Perhaps at the very moment you allow expression, you can immediately become aware of it. You just start to get angry, and you find you've already released it. You don't need to complete the expression.

Era All Things Interconnected 2020-11-10 11:03:10 Just as you're about to get angry, you release?

Wind 2020-11-10 11:03:18 Yes, this happens often.

Zaiyan 2020-11-10 11:03:30 Understandable. When not suppressing, one is free. You can choose to just release, or choose a way to express to others. When suppressing, one is not free, maybe even more angry, just not expressed, or expressed in a distorted way.

Wind 2020-11-10 11:03:49 Yes, when not suppressing, you can choose to express or release. Actually, if people really practice this, they'll discover this point. You might express a little bit and then immediately be able to release.

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If expression isn't allowed, you might never release. For instance, if you can't sit still, but force yourself to sit there and release, you might be stuck there all day, fighting with that state. At that moment, just allow yourself to stand up and walk around, and you might be able to release smoothly.

I Am Infinite 2020-11-10 11:04:05 @Zaiyan You must express completely, otherwise the mind can easily deceive itself. Within allowance.

Wind 2020-11-10 11:04:19 People who have truly released will have this experience. You don't always have to finish expressing. Sometimes you're all geared up to argue, and suddenly that feeling emerges, is released, leaves. Then you don't want to argue anymore.

Zaiyan 2020-11-10 11:04:26 Just not suppressing is enough.

2020-11-10 You Release the Top Layer to See What's Beneath

Wind 2020-11-10 14:15:13 You release the top layer to see what's beneath.

I Am Infinite 2020-11-10 14:15:20 Yes. I hadn't noticed this *wanting to avoid* before, but it was here with me, ready to surface. As soon as it was mentioned, I discovered it, such an obvious feeling. I want to avoid it. I feel I can't do it, can't bear it. It's not that you want the world, it's that the world wants you. @Wind This avoidance has been here all along. As soon as I felt it, it became very clear, and then it was gone, a weight lifted. I feel so silly, holding onto this avoidance, but not noticing it myself. Suddenly it became so clear, my strength returned. It had me stuck for so long.

2020-11-12 The Emotion Chart Helps You Contact Your Emotions

Yexian Zhen Jamie 2020-11-12 06:00:11 My mom always looks for things that are cheap and good. I tell her she's not short of money, why does she have to辛苦 (work so hard) and折腾 (put herself through all that) @Wind How should I change this?

Wind 2020-11-12 06:01:08 Just release, isn't that it? Release your feelings.

Yexian Zhen Jamie 2020-11-12 06:02:41 Okay.

Wind 2020-11-12 06:02:54 Just follow along with the video. The simpler you do it, the greater the benefit. Every tool is very useful.

Yexian Zhen Jamie 2020-11-12 06:03:47 Okay, I'll prepare a notebook first.

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The emotion chart helps you contact your emotions. Otherwise, many emotions suppressed in daily life will be ignored by you. Because you're too used to them, they become the background. Thus you don't look at those emotions. But they are still there. Finding them on the emotion chart allows you to quickly become aware of that emotion.

2020-11-12 Physical Sensations Don't Need Releasing; Release Your Emotions About Them

Wind 2020-11-12 07:56:23 Regarding the issue of *wanting*, later in the course it's *feel the wants*, from *wanting* to *wanting*. The fifth lesson is about starting to learn to release desires, so it asks you to start by feeling the current feeling. However, if you really feel the desire, it actually also occurs in your feeling center. You just don't need to specifically go to that part to look for it.

I Am Infinite 2020-11-12 08:01:16 In the past, I mistakenly thought subtle *wants* were just mental thoughts, so I didn't recognize them, leading to inability to release.

Wind 2020-11-12 08:05:20 You can actually "feel" your *wants*. They're more than just thoughts. Thoughts are too superficial.

Liu Ruogang 2020-11-12 08:06:50 I have an ache and numbness in my cervical spine and ribs. How do I continuously release this? @Wind Physical sensations don't need releasing; release your emotions about them.

Wind 2020-11-12 08:08:14 They will naturally dissipate as your emotions are released. You don't need to specifically focus on physical sensations.

Shanshi 2020-11-12 08:11:21 @Wind Excuse me, after doing something, I feel very good. Or a friend comes over, and I'm very happy. Do I need to release this kind of good emotion?

Wind 2020-11-12 08:11:45 Of course, good emotions can be released. The course also guides you to do this. After releasing, you'll feel even better.

Shanshi 2020-11-12 08:12:33 @Wind So, can we say that 24 hours a day, we should constantly feel our emotions and release them at any time, whether good, bad, or neutral?

Wind 2020-11-12 08:12:34 Well, firstly, every time you release, you'll feel better. Secondly, when you release the good emotions blocking the top, the heavier suppressed emotions underneath will surface.

Wind 2020-11-12 08:13:23 If you cover it with good feelings, you'll refuse to look deeper.

Jingdai Huakai 2020-11-12 08:14:13 I feel卑微 (inferior) inside, feel like others look down on me. How should I release this?

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Wind 2020-11-12 08:14:47 Have you learned the release process? **Jingdai Huakai 2020-11-12 08:15:22** Not yet, just learned a little bit. **Wind 2020-11-12 08:15:27** You can start learning from the first lesson. Any feeling can be released. **Jingdai Huakai 2020-11-12 08:15:40** Oh, okay, thanks. **Liu Ruogang 2020-11-12 08:17:19** @Wind Can you talk about the relationship between the Three Questions and the Six Steps, more specifically? I've watched the video several times, but it's not clear. **Wind 2020-11-12 08:18:15** The Three Questions are the process. The Six Steps are a summary of the course. The **Third Step** of the Six Steps is to see that all feelings are *wanting control and approval*, and then continuously release them. This means you use the process to release. Implementing the Six Steps means continuously using the release process to do release.

Shanshi 2020-11-12 08:26:47 @Wind So that means, after releasing good emotions, some heavier emotions might come out. On the surface, it looks like you feel worse after releasing. Then you keep releasing, and after releasing the bad emotions, you'll feel even better.

Wind 2020-11-12 08:34:16 When you release, you will feel better, but you will allow deeper heavy emotions to surface.

Huixuan 2020-11-12 08:46:06 @Wind Teacher Wind, how do I release being incapable of love, incapable of hate?

Wind 2020-11-12 08:47:18 Release the covering "non-love" emotions. The natural essence is love.

hzy 2020-11-12 08:52:11 Is it okay not to worry about which category the "want" belongs to?

Wind 2020-11-12 08:54:33 Just go with whichever one you feel more. As long as you do it, you'll get clearer.

2020-11-12 You Live in Wanting, Like a Fish Lives in Water

I Am Infinite 2020-11-12 08:06:10 @Wind If you don't need to distinguish between mental *wants* and felt *wants*, then *wants* are everywhere. Wanting this, wanting that, wanting to wave a hand, wanting to move the paper away, wanting to throw out the trash, etc. Wanting to ask you, is this also *wanting*? I mean, these *wants* are all very superficial things.

Wind 2020-11-12 08:06:54 *Wanting to control.* You live in *wanting*, like a fish lives in water. So it's impossible not to perceive *wants*.

I Am Infinite 2020-11-12 08:07:06

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I'm looking for you. [Smirk] These all belong to *wanting*, but why didn't I know? I refused to admit these were *wants*, because they're too slight, too ordinary, completely different from the *wants* I imagined.

Wind 2020-11-12 08:07:25 The reason for not perceiving them is actually just that you're focusing on an imagined thing, not what's actually here.

I Am Infinite 2020-11-12 08:07:36 Too simple, too slight, these *wants*.

Wind 2020-11-12 08:07:51 Very subtle, right? So deeper release is about the more subtle, not the more intense as you imagined.

I Am Infinite 2020-11-12 08:07:59 So this is what you meant by subtle.

Wind 2020-11-12 08:08:21 The course says in the fifth lesson, by now, many releases will be very subtle, not necessarily accompanied by physical sensations. So if you look for physical sensations, you'll get stuck.

I Am Infinite 2020-11-12 08:08:30 Right. I easily focus on physical sensations. I thought I would discover some earth-shattering secret. But it's just ordinary things. And things I'm used to. Completely颠覆 (overturned) my imagination. I feel a bit志志 (hesitant/unsettled)... these slight things are the reason for my lack of freedom?

Wind 2020-11-12 08:08:40 Don't overthink it. Practice a bit. Experience it. See if the effect of release deepens.

I Am Infinite 2020-11-12 08:08:51 I'm a bit unconvinced, feel like I'm still弄错 (getting it wrong). Okay, I'll try.

2020-11-13 If What You're Most Aware of on the Surface is the Wanting to Change It, Then Release the Wanting to Control

Shanshi 2020-11-13 07:10:11 Shanshi 2020-11-13 07:10:11 @Wind Teacher, when I'm reading everyone's交流 (exchanges) in the group, I feel left out. This should be *wanting approval*, so I release the feeling of *wanting approval*, right?

Wind 2020-11-13 07:10:28 Yes.

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Shanshi 2020-11-13 07:10:40 @Wind Teacher, my *wanting approval* is very strong. Often in the group, I feel like others don't see me, or that I'm unimportant. Is this *wanting approval*?

Wind 2020-11-13 07:12:42 Yes. If what you're most aware of on the surface is the *wanting to change* it, then release the *wanting to control*. If you perceive *wanting approval*, release *wanting approval*.

2020-11-13 Weight Loss

FREE 2020-11-13 08:24:05 If I want to lose weight, should I release control?

Wind 2020-11-13 08:24:14 Release the *wanting control and approval* regarding it, until you feel the goal has already been fully achieved. It's not about the body, it's about the mind. The emotions on the chart: *Apathy, Grief, Fear, Lust, Anger, Pride/False Fortitude, Fearlessness, Acceptance, Peace*.

Bismarck 2020-11-13 08:24:23 Are these released, or the three wants?

Wind 2020-11-13 08:24:34 Ultimately, it's the **three wants**. The *fear of death (wanting to survive)* drives *wanting approval and control*, which develop the nine emotional states, and these emotional states develop thousands of thoughts. Therefore, ultimately, you only release the **three wants**. When you release the 底层 (underlying) **No. 1 program**, the entire mind will be cleared.

Shanshi 2020-11-13 08:24:50 Excuse me, @Wind teacher, when I want to eat something, and I know it's just 嘴馋 (cravings) not hunger, can I release the feeling of tension in this *wanting*?

Wind 2020-11-13 08:24:59 So right now, you are *wanting to control* yourself from eating?

Shanshi 2020-11-13 08:25:01 Yes.

Wind 2020-11-13 08:25:06 Can you feel that?

Shanshi 2020-11-13 08:25:11 Release control. The feeling of tension in the *wanting* is quite strong, the feeling of control point is not strong, I need to think about it mentally to feel it.

Wind 2020-11-13 08:25:30 When releasing this kind of habit, be careful not to turn it into suppression. If you just feel the tension, you're actually not contacting your *wanting*. You're still being driven by the *wanting to control*. So, feel your *wanting*, and then you can immediately experience the feeling after the *wanting* is released.

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Shanshi 2020-11-13 08:26:00 Are there two ways: you can feel the *wanting* and release it; if you can feel that you are in control, feel the feeling of the control point of the *wanting*, and release the control. Right?

Wind 2020-11-13 08:26:09 Look at the **Six Steps**. You feel whether the current feeling is *wanting control* or *approval*, then release. If stuck, release the *wanting to control* about being stuck.

Shanshi 2020-11-13 08:26:16 It's *wanting to control*, got it.

Vera Wang 2020-11-13 08:26:37 Wind, how do you distinguish between releasing and suppressing?

Wind 2020-11-13 08:27:04 The feeling of release is very clear. The feeling leaves, the emotion moves upward. The workbook mentions *feel good*. If you don't feel lighter and happier after a release, then you haven't released it.

Vera Wang 2020-11-13 08:27:19 Wind, how long does a release usually take? I haven't succeeded in releasing yet. The more I try, the angrier I get.

Wind 2020-11-13 08:27:40 How long does releasing take? One release takes about ten to twenty seconds.

Vera Wang 2020-11-13 08:27:45 Only ten to twenty seconds? The more I release, the more confused I feel.

Wind 2020-11-13 08:28:06 This is for releasing emotions. Releasing a desire takes only a few seconds.

Purple 1 2020-11-13 08:28:18 Wind, can releasing be seen as a decision? Can it be released just by deciding?

Wind 2020-11-13 08:28:37 Release is indeed a decision, but it's recommended to use the release process to make the decision.

Shanshi 2020-11-13 08:28:54 Teacher Wind, I try to feel my feelings while doing anything. For example, while walking, if the sky is overcast, I'll feel a sense of loss. I'll feel into that feeling again to see what else is there, feel loneliness, sadness, etc., and then release these emotions one by one. Is this correct? Waiting for a reply [Smile]

Wind 2020-11-13 08:28:59 Continuous release is correct.

Shanshi 2020-11-13 08:30:05

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Can this elevate to releasing desires?

Wind 2020-11-13 08:30:17 Of course.

Fangfei 2020-11-13 08:30:18 Is letting things take their course a *wanting to be controlled*?

Wind 2020-11-13 08:30:21 If letting things take their course contains a compromise about the possibility of failure, then there are still emotions积压 (pent up) inside.

Fangfei 2020-11-13 08:30:42 Yes, there's compromise.

Wind 2020-11-13 08:30:50 Lester Levenson said, you must become a winner, if only to pull up and release the opposing programs suppressed in your subconscious.

Susan Lee 2020-11-13 08:30:59 Wind 2020-11-13 08:30:59 @Wind Excuse me, after releasing the *wanting*, do emotions also rise layer by layer? When I release the *wanting*, I can't feel the change in energy level. But releasing emotions, I can clearly identify the corresponding emotion.

Wind 2020-11-13 08:31:18 The effect of releasing the *wanting* is deeper than just releasing surface emotions. You might need a little time to gradually master it. But it won't take long.

Susan Lee 2020-11-13 08:31:25 What does it feel like? I've already mastered releasing emotions. It's just releasing the *wanting* that I don't have a clear feeling for.

Wind 2020-11-13 08:31:48 Describing the feeling of releasing the *wanting* to you probably won't help much. It will be deeper. Because it will simultaneously带走 (take away) all the emotions above it. If you feel it's shallower, then it's not the feeling of releasing the *wanting*.

Susan Lee 2020-11-13 08:32:18 Mm-hmm, meaning there's an emotion present. After releasing the *wanting*, this emotion will leave. What replaces it? My mind still wants to figure it out.

Wind 2020-11-13 08:32:40 Of course, a higher emotion. *Feel good*.

2020-11-13 Does Sexual Desire Belong to Control or Approval?

Vera Wang 2020-11-13 09:51:18 @Wind, I have a question I've always wanted to ask. I see that most enlightened masters are male. Can women achieve enlightenment?

Wind 2020-11-13 09:51:25 It's said that due to societal acceptance (historically patriarchal societies), female masters tend to prefer隐居 (seclusion), but they are no fewer than male masters.

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Vera Wang 2020-11-13 09:51:41 Wind, a question: does sexual desire belong to control or approval? @Wind

Wind 2020-11-13 09:51:49 Lester Levenson said sexual desire is the longing for love expressed physically. Sexual pleasure confines the joy of love to the body, whereas the joy of love is thousands of times greater than sex.

Vera Wang 2020-11-13 09:51:51 @Wind So, is sexual frigidity still considered *apathy*?

Wind 2020-11-13 09:52:06 Just look at what your emotion is. Sexual desire, like appetite, is just a physical expression.

Yulan 2020-11-13 09:52:15 So, sexual desire isn't something to be eliminated? @Wind I've heard Buddhist masters say that Arhats no longer have this need.

Wind 2020-11-13 09:52:19 Sexual desire will be released once you reach a certain level of release. Identification with the body is cleared. "You haven't fallen into the subsequent steps of the Six Steps because you missed the first thing – *wanting freedom* – and instead thought about satisfying the ego, satisfying the 'I', this sense of self. To chase wonderful states in the external world, for every bit of pleasure you gain, you get a bit, then another bit, of pain. If you look, this is so obvious. The things you think are the happiest in life actually give you the greatest pain – basically brought by the opposite sex. As you move up, your sexual desire should be released, and you will reach a place without sex, without male-female distinction. You will see that there is no 'male' or 'female' 标签 (label) between souls." This only happens in the later stages of release.

Yulan 2020-11-13 09:52:58 I tried this release. Ordinary people 排斥 (reject) the feeling of suffering, so most emotions are suppressed in the body, not released. It's about letting these emotions 自然 (naturally) leave.

Wind 2020-11-13 09:53:00 You don't need to think too much about it now [Silly smile].

2020-11-14 Are Physical Sensations Caused by the Emotions Themselves, or by Suppressing Emotions?

Yitian 2020-11-14 07:57:12 @Wind Are physical sensations caused by the emotions themselves, or by suppressing the emotions? For example, the feeling of tightness in the chest accompanying an emotion.

Wind 2020-11-14 07:59:13 The feeling in the *feeling center* is caused by the *suppressed feeling, suppressed energy*.

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If the emotion has calmed down but the physical sensation remains, does that mean the emotion wasn't released but was suppressed? Yes, if the *feeling center* is still blocked, it must be so.

Wind 2020-11-14 08:02:45 Physical pain is just an alarm. For example, if you suppress the *fear of death*, the *fear of death* is *wanting to survive*.

Yitian 2020-11-14 08:03:16 If you release the *fear of death*, will you no longer be afraid of pain? *Wanting to survive* actually creates death, *doing the opposite*, because wanting equals lack. So when you suppress the *fear of death*, you create death in the body. Thus, a certain part of the body sends an alarm: that is pain.

Roller 2020-11-14 08:04:26 *Wanting safety* is actually an anti-survival program.

Wind 2020-11-14 08:04:34 Yes, without *wanting to survive*, you wouldn't die. Lester Levenson said you can maintain the body forever.

Yitian 2020-11-14 08:06:19 If you get pricked by a needle and it still hurts, does that mean you haven't reached freedom?

Wind 2020-11-14 08:06:20 Lester Levenson also experienced pain when he twisted his ankle after becoming free. It depends on whether you come back into the world.

Yitian 2020-11-14 08:07:19 If there's pain, there's a program. Pain itself is a program.

Roller 2020-11-14 08:07:28 Yogananda, Vivekananda.

Wind 2020-11-14 08:07:58 These feelings are ones he puts in himself. Otherwise, he couldn't communicate with people. After freedom, you can choose to put a feeling in. Having a painless body is possible; that's only the second level. A higher level is allowing the body to feel pain, but not identifying as the body. Lester Levenson has a specific early audio about this.

Yitian 2020-11-14 08:14:00 The pain of being burned by fire is absolutely unendurable through tolerance alone.

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Wind 2020-11-14 08:15:06 Before reaching that point, you can't imagine it with your mind. By the way, when you release, do you sometimes feel the desire and then go back to see what emotional state you were in? Or look at the corresponding event?

Roller 2020-11-14 08:16:18 Occasionally, I do. But generally, I look at the current *wanting*.

Yitian 2020-11-14 08:17:17 Do you mean it's unnecessary?

Wind 2020-11-14 08:17:29 Trace the vine to the melon. Corresponding events and emotional states are the vine, the *wanting* is the melon. Once you've already found the melon, don't go back to touch the vine [LOL]. The vine helps you trace to the melon. You've already got the melon, why go back to touch the vine?

Yitian 2020-11-14 08:18:04 In the Agama Sutras, there's a chapter about a Bhikkhu choosing to commit suicide to attain enlightenment. Do you remember? @Wind

Wind 2020-11-14 08:18:09 Yes, there is.

Roller 2020-11-14 08:19:19 I feel that behind all emotions are *wanting approval* and *wanting control*. Is it okay to mainly release these two *wants*?

Wind 2020-11-14 08:20:28 Of course. That's what Lester Levenson taught. The course probably aims to include all content in a short time, giving you all the tools, so it also mentions *wanting safety*.

Roller 2020-11-14 08:20:50 When I'm afraid, I mostly want to control the situation.

Wind 2020-11-14 08:21:00 But in advanced classes, Lester Levenson generally asks you to first release the two desires, then *go directly to the fear of dying*.

Roller 2020-11-14 08:21:06 These two *wants* are actually driven by one thing: *wanting to survive*.

Wind 2020-11-14 08:21:19 Yes. *Wanting to survive* drives *wanting approval*, and *wanting approval* drives *wanting to control*. You want to survive as a physical body, so you develop the *fear of death* (*wanting to survive*). To survive, you want others' approval, thinking this makes you safe. But when you seek approval, others might not give it, so you want to control them. *Wanting control and approval* are the two *basic feelings* that develop the nine *emotions*. These underlying *emotions* develop thousands upon thousands of *feelings*. Then each *feeling* develops thousands upon thousands of *thoughts*.

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This is explained consistently from "About Releasing" to "The Way." Another thing is the *feel good* check. This is the **Sixth Step** of the method. Many feelings, when you don't look at them, might seem okay. You think your current state is very comfortable. But when you *do* look at it, you wouldn't really call it a *good feeling*. So you wouldn't consider many feelings as *feel good*. After releasing, you feel a bit comfortable. But if you ask yourself "Do I feel good?", it won't be *feel good*. So you can continue releasing. If you feel bad, there must be a *wanting to control* or *wanting approval* underneath. You are just developing the tendency to seek happiness from the world (from *wanting control and approval*). What you seek in the world is either control or approval. So *wanting control and approval* equals the world. Lester Levenson talked about this in "The Way," and I experienced it during my first retreat.

I Am Infinite 2020-11-14 08:34:42 It's hard to imagine that just this little bit of *wanting* feeling forms this whole world. Releasing the *wanting* doesn't seem to have much effect either. Quantity wins over quality? [LOL]

Wind 2020-11-14 08:35:40 No.

I Am Infinite 2020-11-14 08:35:59 Then I completely misunderstood before. I thought the final *wants* were two huge ones.

Wind 2020-11-14 08:36:00 When you have no *wanting*, your senses won't even flow outward. The senses will 自然关闭 (naturally close). You will spontaneously enter a state of *samadhi*. This happens often. At that moment, the world ceases to exist.

I Am Infinite 2020-11-14 08:37:08 Wind 2020-11-14 08:37:08 Wind 2020-11-14 08:37:09

Before, you needed meditation to leave the world. Now, you don't need meditation. There are also very huge ones.

Wind 2020-11-14 08:38:15 If releasing the *wanting* feels shallower, it's like learning to ride a bike but not yet finding your "balance."

I Am Infinite 2020-11-14 08:38:47 How to find it? [Facepalm]

Wind 2020-11-14 08:38:23 Meaning, you haven't yet experienced the feeling of releasing the *wanting*. Releasing the *wanting* is deeper than releasing emotions. Each time you release a *wanting*, you'll feel many emotions dissipate together. The stillness it brings is deeper.

I Am Infinite 2020-11-14 08:39:41

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Can you directly feel the emotions dissipate?

Wind 2020-11-14 08:39:49 Yes.

I Am Infinite 2020-11-14 08:39:50 I haven't experienced that yet [LOL]. I think I'm still in the stage of finding the *wanting*.

2020-11-14 Wind Talks About the Tao Te Ching

Fangfei 2020-11-14 12:28:10 Everyone, I have a question. The *Tao Te Ching* says "The Way of Heaven (Tao) reduces the excessive and supplements the insufficient." So, when a person reaches the state of "perfection" or "infinity," are they no longer subject to this law of Heaven?

I Am Infinite 2020-11-14 12:29:32 @Fangfei Only Wind can answer this. @Wind

Wind 2020-11-14 12:29:55 The Way of Heaven reduces the excessive and supplements the insufficient. The way of humanity is different; it reduces the insufficient to serve the excessive. Who can have abundance to offer to the world? Only the one who possesses the Tao. Notice the contrast in the chapter between "The Way of Heaven" and "The Way of Humanity." Heaven: oxen and horses have four feet. Humanity: putting a halter on a horse's head, piercing an ox's nose. In the pre-Qin traditional context, the distinction between Heaven and Humanity means the natural versus the artificial. Nature tends to 回 (return to balance). That is, if you apply force in one direction, it will rebound. If there is a deficiency, it will be filled. If there is excess, it will be cut down.

I Am Infinite 2020-11-14 12:34:01 How do I understand this? The Tao Te Ching can be explained so clearly!

Wind 2020-11-14 12:40:16 This is just the common edition. For reference, use the Silk A and Silk B manuscripts as primary, Han bamboo slips for correction, and Chu bamboo slips for reference only.

Fangfei 2020-11-14 12:40:43 If a person has wealth, fame, beauty, excellent children, a happy family – all things that seem "圆满 (perfect/complete)" to everyone – will they be "剪裁 (cut down/pruned)" by the Way of Heaven?

Wind 2020-11-14 12:41:26 Of course. When gold and jade fill your hall, no one can keep them. Arrogant with wealth and honor, you bring misfortune upon yourself. Therefore it is said: act without relying on it, accomplish your task and do not dwell in it.

I Am Infinite 2020-11-14 12:42:29 [Facepalm] So, did Laozi achieve enlightenment?

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Wind 2020-11-14 12:42:44 Only by accomplishing the task without dwelling in it, not staying in the achievement. Otherwise, it will certainly disappear.

Wind 2020-11-14 12:45:18 All things flourish, I contemplate their return. Things flourish and then each returns to its root. Returning to the root is called stillness; that is called renewing destiny. Renewing destiny is called constancy; knowing constancy is called enlightenment. Not knowing constancy, acting recklessly, leads to misfortune. If you don't know that the arising and passing away of phenomena is constant, then you act arbitrarily, and the result will be unfavorable. But you cannot remain in *non-action*, because "Favor and disgrace cause alarm; great trouble comes with the body." What does "great trouble comes with the body" mean? The reason I have great trouble is that I have a body. If I have no body, what trouble could I have? Because of having a body, one will inevitably be "alarmed when receiving favor, alarmed when losing it – this is called favor and disgrace causing alarm." Because all your reactions are stirred up by "having a body."

Angel 2020-11-14 12:50:49 In ancient times, those with 功高盖主 (achievements overshadowing the ruler) were killed. Is this in accordance with the law?

Wind 2020-11-14 12:52:06 Some personal understanding of the *Tao Te Ching*.

Fangfei 2020-11-14 12:52:17 Teacher Wind, do you mean that as long as a person remains in a state of not being stirred, their "圆满 (perfection/wholeness)" won't be cut down by the Way of Heaven? Is my understanding correct? @Wind

Wind 2020-11-14 12:52:36 Accomplish the task but do not dwell in it. There is no self saying, "I achieved this." This is my understanding. When you say "I achieved this," you have attainment, and it will be lost.

Fangfei 2020-11-14 12:55:48 Like Lester Levenson said – it is God doing it.

Wind 2020-11-14 12:55:50 The Tao Te Ching also says, "The one who grasps, loses; the one who acts, fails."

Fangfei 2020-11-14 12:55:57 Wind, you are so erudite. I'm all ears. Admiringly. That is to say, we can achieve perfection without loss, as long as it's not the "small self" doing it, but the Way of Heaven doing it. Okay?

Wind 2020-11-14 12:56:09 Let the self get out of the way. *Sense of ego*. If combined with Lester Levenson's 的说法 (way of speaking), that's how it's said.

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Yixuan 2020-11-14 12:56:59 @Wind Thank you, finally able to see things beyond the Six Steps. Benefited.

Wind 2020-11-14 13:00:06 **Wind 2020-11-14 13:00:06** You won't feel it was you who achieved it, won't feel that you are doing it. You are not the doer.

D 2020-11-14 13:01:08 **D 2020-11-14 13:01:08** I remember a Buddhist master was asked about the Release Method in a live stream. He commented that Lester Levenson's Release Method is excellent in ten thousand ways, its only flaw being it easily creates a "doer" identity – "this individual 'me' is doing the releasing." @Wind In the Tao Te Ching, you can see many classical expressions. Accomplish the task but do not dwell in it. Also, regarding relativity: Long and short mutually define each other; high and low mutually incline towards each other.

Fangfei 2020-11-14 13:01:15 **Fangfei 2020-11-14 13:01:15** Right, a dualistic world: with good comes bad. Can you share specifically how you released your appendicitis to heal? Release the *wanting to control* behind the pain sensation. Then feel – I don't have appendicitis? Is that the process? @D

D 2020-11-14 13:01:29 That Buddhist master probably didn't read thoroughly. Lester Levenson said the *doer identity* needs to be released. Just release the fear, resistance, and *wanting to control* regarding it. @Fangfei Then you will feel "perfection."

2020-11-14 The Release Method is a Simple Method, Easy to Grasp, Easy to Benefit From

Susan Lee 2020-11-14 22:25:58 Wind, when will you come out and say where you're going next?

Roller 2020-11-14 22:26:13 I don't know either.

Susan Lee 2020-11-14 22:26:22 Say goodbye to us before you go home.

Wind 2020-11-14 22:27:06 I'm not free yet, just continuously releasing. Don't see me as a master. The Release Method is a self-reliant method. Everyone, keep going!

Roller 2020-11-14 22:27:32 Keep going, everyone!

Lin Feng Ting Mu Chan 2020-11-14 22:27:46 Keep going!

Susan Lee 2020-11-14 22:28:40 @Wind Are you just one step away from freedom?

Wind 2020-11-14 22:29:09 It's just that I won't want to talk much in the future. Because I've said pretty much all there is to say.

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Everyone is the same, no teacher or student. The Release Method is a simple method, easy to grasp, easy to benefit from.

2020-11-16 You Can Only Learn Kriya Yoga Breathing in the Institution Left by Yogananda

Wind 2020-11-16 23:52:17 I can teach you the technique, but I am not qualified to transmit the Dharma. You'd better not use it. Someday, if your family or friends don't accept the Release Method, you can teach them. "Offer the breath of Apana into the breath of Prana, offer the breath of Prana into the breath of Apana." There are problems with the Chinese translation of this sentence. Here, 息 (breath) refers to *yama*. If you loosely cup your hands, leaving a channel forming a flute-like shape, when you blow out, you'll feel warmth. When you inHale Dwoskin, your hand will feel cool. When you inHale Dwoskin evenly through mouth and nose, your throat will feel cool. When you exHale Dwoskin evenly through mouth and nose, your throat will feel warm. Straighten the spine, face east towards the rising sun, align with the magnetic poles. Use a wool blanket to insulate from earth currents. Use olive oil dropped into the throat to deepen sensitivity to the breath. Concentrate your awareness in your *consciousness center*, between the eyebrows. InHale Dwoskin evenly through mouth and nose. When inhaling, tongue touches the palate, naturally and easily expanding the throat. Focus attention on the naturally occurring, nearly inaudible "aw" sound. When exhaling, focus attention on the nearly inaudible "e" sound of the breath. When the inHale Dwoskind airflow passes through the throat, there is a cool sensation. When the exHale Dwoskind airflow passes through, there is a warm sensation. Beginners can only perform fourteen Kriya Yoga breaths. Otherwise, the energy generated will be too much for the body to bear. After fourteen breaths, life force is released from the heart. Attention needs to be placed on the spine. At this point, life force naturally 环绕 (circulates around) the spine, magnetizing it. The brain structure is also moved. What the Bhagavad Gita calls "offering the breath of Apana into the breath of Prana, offering the breath of Prana into the breath of Apana" – here, breath refers to the control of *Prana*. The separation process of inhalation and exhalation combines into *pranayama*. Using *Apana* (the energy flow of elimination) to 阻止 (prevent) the body's growth and 变异 (change). When you inHale Dwoskin, the lungs expand, oxygen 供应 (supplies) the heart activity. At this time, part of the energy released by the heart is sent into the exhalation; carbon dioxide is cleared, thus releasing

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energy. In ordinary people's breathing, most energy is locked in the heart, maintaining heart activity, thus unable to activate the spine and brain. Even mouth-nose breathing reduces the heart's burden. The heartbeat calms, frequency decreases. This sends more oxygen into the lungs; that extra oxygen atom will promote the flow of life force. You can only learn the above methods in the institution left by Yogananda. No one has ever published them. I don't know if it's good to speak them out directly like this.

2020-11-17 Explanation of the Three Fetters

Mali Hai 2020-11-17 08:26:10 Almost forgot, should add three words: "I allow myself to obtain XX yuan or more within XX days solely through release."

Wind 2020-11-17 08:28:45 This is the standard way to create a *goals chart*. If you want to do goal release, you can use this. I also failed for six years.

I Am Infinite 2020-11-17 08:29:04 Where? Didn't you discover a new method three years ago?

Wind 2020-11-17 08:29:20 Not releasing continuously means failure. Getting stuck.

I Am Infinite 2020-11-17 08:29:44 Is it possible that we might also get stuck for years?

Wind 2020-11-17 08:30:06 Using the **Six Steps**, no, you won't. **Wind 2020-11-17 08:30:06** Before, I didn't fully understand the **Six Steps**. Later, after understanding them and getting on track, I haven't gotten stuck since.

I Am Infinite 2020-11-17 08:41:28 Is it possible that we haven't understood the Six Steps either? That's why you think we need to truly see the Six Steps, otherwise we'll keep getting stuck.

Wind 2020-11-17 08:42:26 Yes, it's enough for someone to understand them on an *experiential level*.

I Am Infinite 2020-11-17 08:42:38 What exactly is the *experiential level*?

Wind 2020-11-17 08:42:40 Then that person can also answer all questions. Like the Buddha's Four Noble Truths. Completing the first turning and entering the second turning. When you first start using the **Six Steps**, you are using them incompletely.

I Am Infinite 2020-11-17 08:43:42 I find that I really want to know what you're talking about.

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Wind 2020-11-17 08:44:01 It's about using the **Six Steps** to correct your own path. **I Am Infinite** Can you explain in detail? [Silly smile]

Wind 2020-11-17 08:44:03 Sure. Actually, I explained it in detail yesterday. "Venerable Sir! Regarding what is called clarity, clarity. Venerable Sir! What is clarity? What is following

clarity? Bhikkhu, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, the knowledge of the path leading to the cessation of suffering – this is called clarity; such is following clarity."

Wind 2020-11-17 08:44:40 "A noble disciple! Suffering, contemplating suffering... Origin... Cessation... Path, contemplating the path. Thoughts associated with the destruction of outflows correspond to the Dharma. Choosing, discriminating, investigating, realizing, intuitive wisdom, opening awareness, observing – this is called Right View. It is noble, supramundane, without outflows, not grasping, completely ending suffering, turning towards the end of suffering."

Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed how it started. Because it seemed to have no tangible meaning for people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal this world. But I think it's better to use "You must want freedom more than you want the world." If you do that, your behavior will then be: turn your direction towards the world, focus back on you(yourself), do what needs to be done to get out of the world, allow your infinite being to simply be here. So the **First Step** is you must want freedom more than you want this. If you understand classical Chinese, you'll see it's the same thing. world. You can compare and see. Let me explain more simply. Why do you pursue happiness in this world?

Wind 2020-11-17 08:46:33 Because on an experiential level, you mistakenly believe there is happiness in the world. Therefore, Lester Levenson asks you to *discover* that this world equals *miserable*. Therefore, Lester Levenson asks you to discover that this world equals miserable. Completely experiencing this develops a kind of intelligence, which the Buddha called *seeing suffering*. The wisdom of seeing suffering. Then you will see the cause of suffering. The world is painful because of your craving and aversion. As soon as these are extinguished, your pain will completely disappear. All happiness is within you. This knowing, this intelligence, the Buddha called the wisdom of the origin of suffering. And the wisdom of the cessation of suffering. Knowing the world is suffering, knowing how suffering forms, knowing how suffering ceases – this constitutes a correct observation.

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The Buddha called this "Right View" or "clarity" and "noble wisdom." With Right View as the guide, the eight parts of the entire path appear before you. The Buddha called this the supramundane Noble Eightfold Path. The direction begins to turn. In the **Six Steps**, this is achieving the **First Step**. So, the **Six Steps** are initially an operating guide.

I Am Infinite 2020-11-17 08:52:47 Are craving and aversion equivalent to *wanting to control*?

Wind 2020-11-17 08:52:48 When you truly and completely align with the **First Step**, you are carried along by it. "Craving" and "aversion" are the two directions of your desires. They are the **three wants**. If you truly achieve the **First Step**, every choice and action you make will naturally tend towards the direction of freedom.

Wind 2020-11-17 08:53:57 Lester Levenson: Yes, that's the first step, and it's the first step of the method, isn't it? You must want freedom more than you want this world. Let me change the wording a little, but this is indeed how it started. Because it seemed to have no tangible meaning for people, we modified it to "You must want freedom more than you want approval and control," because approval and control equal this world. But I think it's better to use "You must want freedom more than you want the world." If you do that, your behavior will then be: turn your direction towards the world, focus back on you(yourself), do what needs to be done to get out of the world, allow your infinite being to simply be here. So the **First Step** is you must want freedom more than you want this world.

Wind 2020-11-17 08:54:32 "A noble disciple! Suffering, contemplating suffering... Origin... Cessation... Path, contemplating the path. Thoughts associated with the destruction of outflows correspond to the Dharma. Choosing, discriminating, investigating, realizing, intuitive wisdom, opening awareness, observing – this is called Right View. It is noble, supramundane, without outflows, not grasping, completely ending suffering, turning towards the end of suffering."

Wind 2020-11-17 08:54:47 Turning. At this point, your every choice, discrimination, investigation, realization, intuitive wisdom, opening awareness, observation will naturally turn. Correspond with *thoughts without outflows*. *Without outflows* is an ancient translation, meaning perfect, flawless. You no longer seek happiness in the imperfect world. Thus, wholeheartedly and naturally, in every choice, you turn the direction. So achieving the **First Step** of the Six Steps is actually what Buddhism calls the *Stream-Enterer*, *Sotapanna*. Already entered the stream of the noble ones. You will naturally cut off the **three fetters**.

The first fetter is 凝結 (congealed doubt/uncertainty).

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Because the entire path is revealed before you, you cut off all doubts. **The second fetter is the view of self (sakkayaditthi).** Because you see the 缺陷 (imperfection/unsatisfactoriness) of the world, you will not seek "I" anywhere, will not regard the body as "I." **The third fetter is clinging to rites and rituals (silabbataparamasa).** Because you see the source of everything, you will no longer have the thought that rituals, external powers are effective, or that they can lead you to the goal. At the same time, the karma that could lead you to unfortunate realms is completely cleared. Here, this is the result of completing the **First Step**. The remaining five steps will naturally fall into your experience. Besides in "The Way," in other audio, Lester Levenson describes "achieving the **First Step**, your every action will tend towards freedom," which is the same.

GoAllTheWay 2020-11-17 09:05:28 Last night, my fetter of doubt appeared. I stayed up late reading biographies, didn't release continuously. Because I started to doubt the Release Method, doubt myself, doubt Wind's achievement. Then I couldn't get up this morning, so tired. Not like the previous two days where I got up and started releasing continuously. I'm a bit stuck now, in AGF.

Wind 2020-11-17 09:06:48 Before truly entering the **Six Steps**, having doubts is very normal. These things come and go, 反复 (repeatedly).

GoAllTheWay 2020-11-17 09:07:13 But this stuckness isn't like before. Before, I felt there was nothing I could do. Today, I know I can use the **Fifth Step**.

Wind 2020-11-17 09:09:14 Because before the path is revealed, you won't truly cut off the fetter of doubt. After the path is revealed, faith-root is established. The ancient translation called it *unshakable pure faith*. Actually, it's the achievement of the **Second Step**. Since you haven't seen it, of course you will doubt.

2020-11-17 After Succeeding Once Through Release, You Will Do Release

Wind 2020-11-17 10:32:54 Don't misunderstand here. In the Release Method, the way to turn direction is by continuously confirming your *gain*. You get benefits from releasing, so you will want to release. For example, if you have an exam today. If you've had the experience of studying hard and succeeding before, you will study hard again. But if you succeed once through release, you will do release. You need to confirm that all your *gains* come from release. *get everything by releasing only* Getting benefits initially is very important.

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Let *gain* support you to obtain higher *gain*. Simply put, only when you see that the world = suffering, and all happiness comes from within, will you turn around and achieve the **First Step**. As long as you still believe there is happiness in the world, you will stop to pursue it.

dj 2020-11-17 10:36:36 Simply put, only when you see that the world = suffering, and all happiness comes from within, will you turn around.

Wind 2020-11-17 10:36:42 If you often listen to the audio and watch the videos, you should often hear Lester Levenson ask two questions. One is, "Have you ever experienced your inner picture changing, and the outside immediately changing?" The other is, "Have you discovered that all happiness comes from within?" Only when you truly *discover* this point will you achieve the **First Step**. In classics like the Agama Sutras, it's expressed as *seeing suffering, seeing the origin of suffering*. But Lester Levenson casually says it in plain language, and you might overlook it. So turning direction really isn't achieved by shouting "I want freedom!" It's about 一点点 (gradually) confirming that your *gain* comes from release.

Wind 2020-11-17 10:38:58 Nothing exists outside the **Six Steps**. You can't just resist the world, 厌恶 (detest) the world. That won't work. Unfortunately, when most people shout "I want freedom," they are suppressing their aversion to the world. But aversion and craving are the same thing; they are two directions of desire. You must truly achieve the **First Step** on an experiential level for it to work. By continuously releasing. Continuously confirming your gains. Confirming the source of your happiness. OK, release. From getting a little benefit, to getting all benefits. Nothing else to say [LOL].

2020-11-17 When You Believe "There is Happiness in the World," You Subconsciously Seek Happiness

ZOEY 2020-11-17 11:18:02 @Wind These past two days of releasing, I've experienced that things I *want* actually bring a lot of resistance. Things I don't want, I actually feel have "benefits." These external wants/don't wants are because I赋予 (ascribe) meaning to them; they're all illusions. What's the next step? Should I continue with the goal process etc., to pull out more opposing programs?

Wind 2020-11-17 11:19:42 If you have a *want*, go achieve it. That's what Lester Levenson teaches you. The more you gain, the more you can discover the true source of happiness.

ZOEY 2020-11-17 11:20:24 To act, to truly practice and break through the negative ones, rather than just停留在 (staying at) the level of awareness, right? @Wind

Wind 2020-11-17 11:21:54 When you truly achieve it, you won't need to think about this question at all. You won't need to think about whether you want freedom or the world.

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Every subsequent action and choice you make will naturally tend towards freedom. But as long as you still保留 (retain) the possibility that "there is happiness in the world," you won't achieve it. You will subconsciously seek happiness elsewhere. This constitutes your goal. You use this goal to勾 (hook out) the program and achieve it.

Wind 2020-11-17 11:23:39

You will only then discover that it has been continuously operating you. Your direction will truly turn. The **First Step** is not a slogan. The **Six Steps** is a very perfect map. You need to confirm your gains through release, until you discover that all happiness comes from one thing – Infinite Being.

ZOEY 2020-11-17 11:25:05 So, when we talk about achieving what you *want*, this *want* is still directed towards the world.

Wind 2020-11-17 11:25:39 Discover, as Lester Levenson said, *the world is completely miserable*. If you suppress it, it stays inside influencing you, and you'll never achieve the **First Step**. When you achieve it, you'll find you haven't obtained the imagined happiness. At this point, the next goal will be hooked out, another *want* towards the world. When you achieve that, you'll find you still haven't found the happiness you were looking for. So your desire will move to the next goal. You will continuously rise, continuously confirm the source of happiness. Until you experience that the source of all happiness is "your mind becoming quiet, allowing the inner infinite being to manifest more." Your direction will then turn. This is the complete accomplishment of the **First Step**. Freedom then becomes your only goal. Next, as Lester Levenson said, you will automatically fall into the remaining five steps. That's how it is [LOL].

Strategy 2020-11-17 11:30:49 @Wind So you mean, first you still need to achieve the三大欲望 (three major desires) through release? To get everything you want?

Wind 2020-11-17 11:31:26 Not to achieve the **three wants**, but to achieve the goals you think will bring you happiness. If you suppress them, you will never achieve the **First Step**, never.

2020-11-17 If a Goal Harms Others, It Will Be Corrected During Release

standlight 2020-11-17 12:35:50 I don't understand. If the goal does not conform to general social norms or morality, is it still okay?

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Wind 2020-11-17 12:36:27 Actually, if you release your "non-love" feelings, you won't choose to harm others. You will see that it's愚蠢 (foolish), because harming others equals harming yourself. If it's a goal that harms others, during release, it will be corrected. You will change to a goal you truly want.

standlight 2020-11-17 12:39:20 @Wind Do you mean goals can be set freely, and release will导正 (correct/course-correct)?

Wind 2020-11-17 12:39:52 Yes, release will allow you to contact your inner true nature. The result after release will be that everyone benefits. It won't be the kind of模式 (pattern) that harms others to gain. Desires are just *wanting control and approval*. Once these "non-love" feelings are released, you will only contact equal love. You will make the most correct decision. Lester Levenson called this "inner guidance" or "intuition." This natural ability is just obscured by emotions. No decision made by the intellect can be more correct than this.

2020-11-17 Emphasizing the Sixth Step Truly Led Me into Continuous Release

Wind 2020-11-17 18:52:49 Rely on the **Six Steps**. Start from the **Six Steps**, end with the **Six Steps**. Use your *gain* to confirm your direction. It's not good to make continuous release your "task." Continuous release happens because each release has benefits. This is what the **Sixth Step** says: each release is easier and happier. You feel good, so you continue releasing. If you only force yourself to release, you will stop. You won't be able to continue. Because you are simultaneously suppressing your desires for the world. My method is to constantly confirm my *gain* and my direction. For example, just now she wanted to listen to music. What was she hoping to gain from music? Can this be obtained from release? Can we try? Continuously confirming your gains allows you to maintain continuous release. If you say, "I can do it, I *must* release, I cannot listen to music," this won't work, because one subconscious direction is listening to music, and you've suppressed it. Your conscious and subconscious are at war. If you don't look at it, it won't succeed. You don't actually need to enjoy anything. *you don't need enjoy anything, be joy!* Write down the possibilities where you

think happiness can be found. Not intellectually, but where you actually seek happiness. If you suppress these desires, you cannot achieve the **First Step**.

You can force yourself to do homework and work, but you cannot force yourself to release.

Let me elaborate on Lester Levenson's favorite teaching, *get everything by releasing only*. What do you want? How do you准备 (plan) to do it? Why not obtain it through release? This is how you practice. You choose to release. Sometimes you might spend an afternoon doing other things, not releasing. **That's because the subconscious is seeking something. You cannot force yourself to release.** You need to see what you are seeking, and ask yourself, "Can I get this from release?" See which way is easier, more effortless, and happier. Thus choose to release. This is why I said successful experiences are important. You have to get benefits first. If there are no benefits, you won't do it. This is your mind. It will try every way to escape release, resist release. I remember I said before, emphasizing the **Sixth Step** truly led me into continuous release.

[Image] [Image]

Why do many people want to sleep as soon as they release? Very simple: compared to forced release, sleeping makes you more comfortable. The mind always tends to do what is more comfortable. This is why Lester Levenson always asks you to confirm your *gain*. This point is very important. The **Sixth Step** cannot be ignored. So, you have to keep getting benefits. Start with each release. With each release, you must feel better. Only then can you continue. Once you notice forcing, effort, immediately relax. Release the *wanting to control*. If release makes you more comfortable than sleeping, you will naturally倾向于 (tend towards) release. It's really that simple.

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So you say you haven't seen the complete path, so naturally you have doubts. If you have experienced the **Six Steps**, you will know their perfection. All of Lester Levenson's guidance is about them. Without them by your side, you won't know when you偏离 (deviate from) the path.

2020-11-17 When Avoiding, Just Notice You're Avoiding, and Make the Next Decision to Release. Release Your Wanting to Change the Feeling.

Yitian 2020-11-17 20:30:11 @Wind Sometimes now, I still want to avoid. Release requires effort to overcome the avoidance. Then I release the *wanting to control* the avoidance, and then I'm a bit unsure how to proceed.

Wind 2020-11-17 20:30:15 No need.

Yitian 2020-11-17 20:30:11 At this time, confirming the *gain* doesn't feel obvious either.

Wind 2020-11-17 20:30:30 *release takes no effort zero* Seeing heavy feelings, you will feel uncomfortable. But after releasing, you will feel very comfortable.

Yitian 2020-11-17 20:30:11 Then how to continue when avoiding?

Era All Things Interconnected 2020-11-17 20:30:23 Can't find the feeling. @Wind

Yitian 2020-11-17 20:30:25 This is the reason I've stopped these past few days.

Wind 2020-11-17 20:30:36 When avoiding, just notice you're avoiding, make the next decision to release, and you can release. *vague feeling* Release your *wanting to change* the feeling. This is the **Fifth Step**.

Era All Things Interconnected 2020-11-17 20:31:42 What I released today, this evening made me irritated.

Yitian 2020-11-17 20:32:46 @Wind Okay. Facing heavy feelings, release helps, but when they surface repeatedly, I get frustrated and angry.

Yixuan 2020-11-17 20:33:57 @Wind What if you release for too long and can't seem to get it clean? I release this time, it feels done, but tomorrow I feel it again.

Wind 2020-11-17 20:34:00 You can release it completely in one go.

Yitian 2020-11-17 20:38:11

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Then you'll want to avoid it. If you release repeatedly, and it appears repeatedly, that's normal. Because once you stop releasing, feelings develop more feelings, like a tree growing.

Huixuan 2020-11-17 20:39:52 I mean, it feels clean, very pleasant, but the next time I feel it, it's still there.

Yitian 2020-11-17 20:39:55 How can you release it completely in one go? And if it keeps surfacing, are you stuck in a僵局 (stalemate)?

Wind 2020-11-17 20:40:04 Lester Levenson said, in a state of pleasantness, continue releasing, *dig down*. In a pleasant state, you have a greater ability to contact deeper suppressed feelings. Take this opportunity to continue releasing.

Liang Ge Ren 2020-11-17 20:40:15 @Wind There was a period where things were much better, but jealousy surfaced again.

Wind 2020-11-17 20:40:19 Only then can you release it completely. Otherwise, you are just repeatedly reaching pleasantness, then falling down, then reaching pleasantness again. So when will it be completely released? Look at the article "Get High to Release," it discusses this issue.

Liang Ge Ren 2020-11-17 20:40:38 It's hard to release a problem completely! But life can still change.

Wind 2020-11-17 20:40:40 When you have completely released it, this problem will completely disappear from your mind. It will not reappear.

2020-11-18 How is the emotional release of the Release Method fundamentally different from many psychotherapies and other spiritual practices?

Yitian 2020-11-18 03:51 Many psychotherapies and other spiritual practices also talk about emotional release. How is the emotional release of the Release Method fundamentally different from them?

Roller 2020-11-18 03:52 That's called心理缓压 (psychological pressure relief). It just makes you feel better temporarily. The Release Method is about eradicating the emotional programs, preventing them from continuing to control you. So the Release Method truly makes you the master of your emotions. Yes. The more you陷入 (get stuck in) the story, the more you are in *apathy*.

Yitian 2020-11-18 03:57 The facilitator can guide until the other person has completely released without even knowing exactly what事件 (incident) they released. The facilitator doesn't need to ask about the specific matter troubling the person.

Roller 2020-11-18 03:58 So I'm gradually discovering that people really are unwilling to let go of their precious宝贝 (treasures). That painful feeling.

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Because once I let go, I can't make others believe how miserable I am anymore.

Yitian 2020-11-18 03:59 A psychotherapist needs to know a lot of your隐私 (private matters). A Release Method facilitator completely doesn't need to know your situation.
@Roller You need to clearly explain how the Release Method actually eradicates programs.

Roller 2020-11-18 04:24 I don't want to explain clearly. I can only experience it more and more clearly myself.

Yitian 2020-11-18 04:24 How are we actually programmed?

Roller 2020-11-18 04:25 I just want to be a good little student, follow instructions obediently. I need to be patient with myself, truly release simply and plainly. If I want to explain this to

you, I could write you a whole thesis. But it's utterly useless for your release. If you don't experience it yourself, just listening to me talk, it's of no benefit. Just like Wind told me about the Six Steps. He explained them many times, but until we formed the experience, we didn't understand. Simply do it, verify it yourself. What do you really want? To talk about freedom? Sure! I can talk with you while releasing [Covering mouth].

Roller 2020-11-18 05:13 Wind, I'm gradually understanding. Yesterday you told us to write down the ways we seek happiness. When you increasingly discover through release that the happiness and pleasantness gained from release surpass all other ways, you will be able to do more release. This is the importance of the **Sixth Step**: you will tend to do it more often. Because the subconscious tendency to seek happiness in the world is too heavy; you must slowly turn direction through benefits.

Wind 2020-11-18 05:16 Yes.

Roller 2020-11-18 05:16 I feel like I'm growing to a certain extent every day. Awesome. The 收获笔记本 (gains notebook) is really important [Covering mouth]. I need to slowly adjust my inertia. I'll also write this into my gains [LOL][LOL][LOL].

Roller 2020-11-18 05:33 And the way you 检验 (verify) each release is correct is by looking at the golden **Sixth Step**. It must 符合 (align with) the **Sixth Step**. When you, each time, I mean *each* time, feel happier and lighter after releasing, you will want to do more release, clear out the garbage! And at this point, the gains notebook reveals its value. When you have no motivation to release, look at it, review it. "Ah, I've gained so many benefits from release." Then you will continue to turn direction, enter the **Six Steps**! This is how the golden **Six Steps** are used! Not by using the **First Step** as a slogan to force yourself, 控制 (control) yourself. That will only 背道而驰 (counterproductive). Lester Levenson said, if you want something, go get it. He originally wanted you to truly enter the golden **Six Steps**. What we see taught in the market is misleading: "Do it hundreds or thousands of times, and you'll be happier and happier."

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Why not do it? What do you need me to believe? If you're not even doing release... I don't want to say these things. I just want to talk about the **Six Steps**. Rely on them to verify. I just want to give you motivation. When I was translating the emotional guidance videos, I couldn't find the release feeling either. Seeing everyone's good experiences in the group, I was also anxious. Okay, looking forward to you taking off.

Roller 2020-11-18 06:50 You don't need to be clear. Just practice slowly. You are still controlling, wanting this feeling to be clear. I've said the criterion for judging your release is the **Sixth Step**. The golden **Sixth Step** says, does the release experience need to be 清晰 (crystal clear)? Does it need to be extremely obvious? Does it need to come out of the chest? Why are you still letting the *wanting to control* program drive you? Do it hundreds or thousands of times, and you'll be happier and happier. Why not do it? What do you need me to believe? If you're not even doing release... I don't want to say these things. I just want to talk about the **Six Steps**.

2020-11-18 Release the Wanting to Control, and the Feeling of Control Will Naturally Manifest

Wind 2020-11-18 18:31 Release the *wanting to control*, and the feeling of control will naturally manifest. Control is a good thing. As we know, control is not a bad word, nor a bad thing; it is the *wanting* to control that is the problem. When we are free, we can fully control the entire universe with just an effortless thought. When you become free, your mind is quiet, with no thoughts, so any thought you place in your mind will凝聚 (materialize) and manifest. But currently, your mind may be troubled by thousands of thoughts, and all those thoughts are related to A G F L A P. Every atom in the universe can listen to you. This is what Lester Levenson said.

2020-11-19 How Are Emotions Formed?

Yiman 2020-11-19 10:12:18 @Wind, I would like to ask, are emotions formed by us using various feelings to weave stories in our minds? Or do emotions develop feelings? Is it correct to understand that releasing a specific emotion相当于 (is equivalent to) releasing the N kinds of feelings covered beneath it?

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Wind 2020-11-19 10:14:10 **Wind 2020-11-19 10:14:10** This is an extremely efficient method, a very simple method. We have the complete picture, we have those minds and feelings you must operate on. We have the chart, in the chart we know about our subconscious mind, releasing thoughts and feelings. How are they released together? How are those surface feelings covered by fewer basic feelings we call *emotions*? How are these emotions covered by two basic feelings? We attack them, and we can eliminate all feelings! It's so basic, therefore extremely efficient.

The most fundamental part is your **No. 1 program**.

The most fundamental part is your **No. 1 program**.

1. The mind is the sum of your thoughts and feelings.
 2. Feelings drive all thoughts.
 3. An *emotion* covers all feelings beneath it.
 4. Two *basic feelings* (**wanting control and approval**) cover all emotions beneath them.
 5. All of the above are covered by one most basic feeling – **wanting to survive (fear of death)**.
 6. Therefore, all feelings are "survival programs," all thoughts revolve around maintaining myself as a physical body to survive.
- Yiman Summary Complete.

2020-11-19 Release Boredom or Release Apathy?

corldraw 2020-11-19 10:18:11 @Wind Hello! Should I release the nine emotions, or the smaller feelings beneath the nine emotions? For example, boredom: should I release boredom or release *apathy*?

Wind 2020-11-19 10:18:20 Releasing *apathy* is more efficient than releasing boredom. Releasing the *wanting control and approval* beneath *apathy* is more efficient than releasing *apathy*. Lester Levenson mentioned that the method he discovered distinguishes itself from any traditionally existing method.

Denglong 2020-11-19 10:19:36 @Wind I know, this Release Method suits me better, but deeper understanding will broaden it.

Wind 2020-11-19 10:19:44 Similarly, Yogananda's interpretation of *Nirbikalpa Samadhi* also 实际上 (actually) aligns with the **Six Steps**.

Jinse 2020-11-19 10:19:50 @Roller This is someone's realization after using the Release Method.

Denglong 2020-11-19 10:19:55 I haven't encountered these two. I've only接触 (come into contact with) Buddhism, the Tao Te Ching, and Christianity.

Wind 2020-11-19 10:20:10 But I won't talk too much about these. Simply release, that's all. Keep going.

Roller 2020-11-19 10:20:29 This is not his story. I've read it several times. He hasn't even reached the **First Step** of the Six Steps. We use Lester Levenson's teachings to定位 (position) awakening, so we don't mistake the scenery along the way for the destination. Lester Levenson described the destination with several words. One is *imperturbability*, an absolute calm that cannot be disturbed by anyone or anything (he also explained it in Sanskrit: *nirvana*).

Wind 2020-11-19 10:50:14 Another description is easier to understand.

roller 2020-11-19 10:50:20 Also: *all-knowing, all-powerful, all-present*.

Wind 2020-11-19 10:50:25 *all-knowing, all-powerful, all-present*. The position of awakening is here. When you reach here, you are *infinite beingness*. Everything else is just experience.

Denglong 2020-11-19 10:50:30 Mm-hmm, understood. Very beneficial. Thank you.

2020-11-19 Stagnation is Apathy, Straining is Fear

dj 2020-11-19 10:51 I don't understand what Teacher Roller said: stagnation is *apathy*, straining is *fear*.

Wind 2020-11-19 10:53 Find where stagnation and over-exertion are on the chart?

dj 2020-11-19 10:54 @Wind Okay, I'll slowly体会 (contemplate/experience).

Wind 2020-11-19 10:54 Look on the emotion chart.

Zi 2020-11-19 10:55 Stagnation feels like not wanting to change, refusing to change. Straining feels like urgently wanting to change.

Wind 2020-11-19 10:55 First allow yourself to be irritated. Then you can release at that moment, or release afterwards.

dj 2020-11-19 10:58 @Wind I've tried, I can't release at that moment. Afterwards, the feeling isn't so strong anymore. You can always release. If stuck, you can release the *wanting to change*. That will make you feel a bit better. If the feeling isn't strong, and you feel you suppressed it, wanting to feel that intense feeling again, you can also release the *wanting to change*.

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The **Sixth Step** is the test standard for each release: *feel happier and lighter*. Physical reactions are physical reactions. When you have fear, worry, doubt, etc., regarding physical reactions – *these* are your feelings. Does this make it clearer? So burping and farting are not criteria for verifying release. Again, emphasize: each time you release, feeling happier and lighter – *that* is right. If not, please practice more, practice more. I can't practice release for you. It's really simple. If you don't know how, please practice more. The public account has all the learning content you need. Don't over-focus on physical sensations. Let them go, continue releasing. You can feel *higher*. The release course doesn't mention any *physical reaction*.

Roller 2020-11-19 14:00 *it's just about your now feeling*. Feeling good is feeling good, feeling bad is feeling bad. Physical reactions vary from person to person. Continue releasing.

2020-11-20 Every Master Who Invents a Method Obtains It from Samadhi

Wind 2020-11-20 19:33:06 You will find that all masters who invented methods initially used this kind of intellectual method. Because a technique for awakening cannot be discovered "by chance." It must come with intense will and continuous self-exploration. The process of Lester Levenson discovering the Release Method was his process of focused self-exploration. Therefore, any method invented by someone through their intellect is not right. A method can only be invented under one circumstance: highly focused self-exploration, which in fact is the revelation of the path that occurs in union with God.

Wind 2020-11-20 19:37:09

When I first started exploring, I knew nothing about metaphysics or the path of awakening. Actually, at the time I was against all religions, all metaphysical things. I thought it was all nonsense, only for weak-minded people or those who believed in fairy tales. *But it was only because of the intensity of the desire to get the answers, I had to have the answers, that they began to come, and they came relatively quickly. Over a period of three months time I went from an extreme materialist to the opposite extreme: the material is nothingness and the spiritual is the All.*

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The wish to get the answer was so strong, that in spite of my mind being one of the noisiest of minds, the answers began to come. I automatically fell into things (I knew no words for them) like samadhi. I would concentrate on a question with such intensity that I would lose awareness of the world, lose awareness of this body, and then I would be aware of just a pure thought, the thought itself would be the only thing existing in this universe. That's absorption when the thinker and the thought become one. One loses consciousness of everything but that one thought. That's a very concentrated state of mind and the answer is always discovered right there.

I started with What is happiness? What is life? What do I want? How do I get happiness? I discovered that happiness depended upon my capacity to love. At first I thought it was in being loved. I reviewed my life and saw that I was very much loved by my family and friends and yet I was not happy. I saw that was not it. Continuing, I realized that it was my capacity to love that gave me happiness.

The next question was What is intelligence? I persisted until Ah! I saw it! There is only one intelligence in the universe and we all have a direct line to it.

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Then I worked on responsibility and discovered that I was responsible for everything that happens or happened to me. Creation was something I created!

Wind 2020-11-20 19:37:52 Every master who invents a method obtains it from *samadhi*. The intellect cannot invent a method capable of awakening. Therefore, when Hale Dwoskin wanted to improve the technique with his own intellect, he could not succeed.

Bethlehem Star 2020-11-20 19:38:37 Wow, this passage looks so clear now. I missed a lot of it before.

Wind 2020-11-20 19:39:49 The autobiography glosses over it, making it seem like he just used his intellect to recall happy moments.

Bethlehem Star 2020-11-20 19:40:27 Only after succeeding did he understand the method he used.

Wind 2020-11-20 19:40:33 But when he did this, he was highly focused, in fact inadvertently achieving *samadhi*. He continuously obtained insights from it and only then invented this method.

2020-11-20 How Did You Suddenly Validate the Six Steps?

Wind 2020-11-20 21:11:16 Release can achieve anything. Make it your experience. During the retreat release, I also achieved many goals. But I didn't use a goal chart. I just listed what I wanted to achieve, then released continuously, and later found that most of them were achieved.

Roller 2020-11-20 21:14:03 During the retreat, had you already stepped into the **First Step**?

Wind 2020-11-20 21:16:07 Later, during that time, I validated the **Six Steps**. When I validated the **Six Steps**, I knew something had fundamentally转变 (transformed).

I Am Infinite 2020-11-20 21:18:06

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How did you suddenly validate the Six Steps? Later, I suddenly realized it was the *Stream-Entry* in the Agama Sutras.

Wind 2020-11-20 21:18:33

Later, after reading the尊者's (venerable's) explanation, I knew it was also *Nirbikalpa Samadhi* in Yoga. Validation is achieving the **First Step**. Only by achieving the **First Step** can you cut off doubt. Cutting off doubt is called "validation." The entire path will appear before you. You directly know how to proceed to the end. A direct knowing,不需要 (without needing)思考 (thinking). Then you find that every action you take cannot possibly go in the opposite direction of freedom. This feeling of the flow changing is very明确 (distinct). You mean directly knowing the Six Steps?

I Am Infinite 2020-11-20 21:20:55

@Wind Yes. How long did you release continuously? I released for less than a week. Continuously releasing during a retreat for a week?

Wind 2020-11-20 21:22

Continuous release, yes. My continuous release wasn't about sitting there forcing myself to release. I wrote many goals down. My mental activity was to验证 (validate). At that time, I did this: I did a release, felt good, then I said to myself, release again, wouldn't it feel even better? Self-talk: verify the **Sixth Step**.

Wind 2020-11-20 21:23:52

Then if I got stuck, I said, verify the **Fifth Step** now. Release the *wanting to control* and see if it gets better. Look, haha,果然 (sure enough) it became smooth, so happy. Continue releasing again. So the whole process was actually quite interesting, not like many imagine sitting in苦修 (austerities). 大概 (大概) After about a few days of continuous release, I was already feeling very happy. At this point, insights naturally emerged. I directly knew that the only source of happiness... And when you cover it with feelings, that is pain.

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Wind 2020-11-20 21:27:12 Pain is limiting your infinite being. As soon as this understanding occurred, I immediately felt something change. Release became very主动 (proactive), no longer needing the引诱 (enticement) of those goals on paper. Just releasing, releasing non-stop. Then I reached that point I mentioned, and the entire mind suddenly pulled away. I felt all the力量 (force/power) used by the mind turning inward. At that moment, I felt the entire being turn. Then the subsequent steps were suddenly all known. At the time, I thought those experiences were individual, so I didn't elaborate much. For example, when the physical pressure卸下 (lifted), my body suddenly completely relaxed and straightened. Now I know this is bound to happen, because it's a prerequisite for entering *samadhi*. It's also one of the earlier limbs leading to *Nirbikalpa Samadhi*.

Wind 2020-11-20 22:05:11 I深入 (penetrated) into the last inner limitation.

Tiancheng 2020-11-20 22:05:20 Is it the sense of separation?

Wind 2020-11-20 22:05:29 Yes, it's the sense of separation. Then I保留 (retained) just enough fear of death to hold onto the sense of separation.

2020-11-20 Wind & Tiancheng – What is Wind's Current State Like?

Wind 2020-11-20 22:10:29 Then I重置 (reset) the Agama Sutras. I reset the Bible. Reset the Vedic scriptures.

Tiancheng 2020-11-20 22:11:11 What is your current state like?

Wind 2020-11-20 22:11:40 Cleared all material world karma.

Tiancheng 2020-11-20 22:11:54 Can you物质化 (materialize) things instantly?

Wind 2020-11-20 22:12:07 I haven't tried. I've only done one materialization experiment, with water. Clearing material world karma, in fact, I saw that what we call the dream world is more real than the material world. I saw that the seeds regarding it had disappeared. Accompanied by the disappearance of sexual desire. Male and female are no different. But I also know I保留 (retained) the karma of the astral body and the causal body.

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2020-11-20 Wind & Tiancheng – How Can One Move Towards Freedom More Quickly?

Tiancheng 2020-11-20 22:58:26 I want to ask you for advice. How can one move towards freedom more quickly?

Wind 2020-11-20 22:58:47 Use it continuously, use it to the极致 (utmost). I can't give better advice. I strongly suggest you use it on every single thing. Utilize those goals. Utilize continuous gains to promote your release. To enhance your motivation to release. If you get used to using it on every goal, you will很快 (very quickly) reach that place.

Tiancheng 2020-11-20 23:00:03 Mm.

Wind 2020-11-20 23:32:55 I will spend half a day to complete the entire journey.

Tiancheng 2020-11-20 23:33:42 In your current state, it will take half a day to complete the whole journey?

Wind 2020-11-20 23:33:49 Mm. Because I'm just holding onto the sense of separation. Because actually, now I can't go back.

Tiancheng 2020-11-20 23:34:22 Isn't that tiring?

Wind 2020-11-20 23:34:32 Needs some effort.

Tiancheng 2020-11-20 23:34:36 Holding onto the sense of separation.

Wind 2020-11-20 23:34:51 Because actually, once you truly achieve the **First Step**,贯彻 (implementing) the remaining five steps is very natural. I won't stay long. I can't hold on long either.

2020-11-20 Wind & Tiancheng – How Did Wind Truly Achieve the First Step?

Tiancheng 2020-11-20 23:37:13 How did you truly achieve the **First Step**?

Wind 2020-11-20 23:37:34 Implement the **Six Steps**. Use the *gain* from the **Sixth Step** to promote the **First Step**. It's a perfect process.

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You usually seek happiness in all worldly places. This will form your main goals. But when you gain through release, you will increasingly discover the source of happiness. Until you discover that the only source of happiness is the infinite being within you. Then you will lose all external goals. Your entire direction will turn. You will reach the **First Step**. When you reach the **First Step**, you will fall into the remaining five steps.

2020-11-22 Wind's Experience Learning the Release Method

Yitian 2020-11-22 19:07:11 Wind, I asked you to write an autobiography, but you weren't interested. Can you tell us in detail about your experience learning the Release Method? This is also summarizing your "path to the cessation of suffering."

Wind 2020-11-22 19:07:29 This is not the "path to the cessation of suffering."

Yitian 2020-11-22 19:08:26 I think it is. Can we say the "path of release"? What year did you 接触 (come into contact with) it? Why did you want to learn the Release Method at that time?

Wind 2020-11-22 19:09:37 It should be 2014.

Yitian 2020-11-22 19:09:45 You studied Buddhism so well. Why did you try the Release Method?

Wind 2020-11-22 19:09:50 Actually, I saw the movie "Letting Go" in 2013. At that time, I saw the "triple welcome" but didn't pay much attention.

[Wind's Chat Log

Wind 2020-11-18 16:11:27 The feeling of *samadhi* (meditative absorption) is very good, but it felt to me like a form of 逃避 (escape). I concentrated my attention on a specific object. I didn't know why I was doing this. Just focusing on an object, the afflictions quickly 离 (departed). The body became light and at ease, the mind became joyful. When emerging from it, there was an indescribable sense of calm. A stable connection was established between the mind and the object. Emerging from it, there was an indescribable sense of calm. With this calm, thinking about any problem, answers would quickly appear. This is how I solved my academic problems.

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But when emotions surged, sometimes I found I couldn't 镇压 (suppress) them. Sometimes the environment didn't allow me to enter *samadhi*. I felt dominated by something. It was that feeling of being pushed around by an inner force. It wasn't 消除 (eliminated) at all; I was just suppressing them. After I learned the Release Method, this point became especially obvious. So I 彻底 (completely) gave up the practice of *samadhi*. I knew that was not the right direction for me. 1 This is why I gave up *samadhi*. Giving up Vipassana came later, some time after.

Yitian 2020-11-22 19:11:00 Why did you give up Vipassana?

Wind 2020-11-22 19:12:15 Because I personally experienced that the Release Method was more efficient. And it wasn't because my Vipassana practice was bad. My fellow practitioners all thought my Vipassana practice was quite efficient. It really was that the method itself was more efficient.

Yitian 2020-11-22 19:13:50 With a foundation in *samadhi*, practicing Vipassana is 当然 (naturally) efficient. So you only gave up Vipassana after experiencing the Release Method.

Wind 2020-11-22 19:14:16 Yes. I'm a pragmatist when it comes to spiritual practice.

I Am Infinite 2020-11-22 19:15:36 Should I write it? That would take at least ten years. I'll write "The Days I Achieved Enlightenment with Wind" [Cry]. I really don't think it's important. Achieving enlightenment is the most important thing.

Yitian 2020-11-22 19:16:09 You practiced Vipassana so well, why did you still need to try the Release Method? Just out of curiosity? @Wind

I Am Infinite 2020-11-22 19:16:28 My own enlightenment is the most important thing. Why do we need someone else's past? [LOL]

Wind 2020-11-22 19:17:30 In Goenka's Vipassana, I felt progress was a bit slow.

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I asked the teacher about the问题 (issue) of attaining fruition (enlightenment), and the teacher said "don't expect."

I Am Infinite 2020-11-22 19:18:33 How was that teacher's practice? Why say don't expect? Didn't recognize fruition? [Facepalm]

Wind 2020-11-22 19:18:36 Goenka himself never claimed to have attained fruition.

I Am Infinite 2020-11-22 19:19:40 [Facepalm][Facepalm][Facepalm]

Wind 2020-11-22 19:19:44 Fellow practitioners tended to think it was a matter of several lifetimes. Vipassana has more than one teacher. Vipassana centers are全球 (worldwide).

I Am Infinite 2020-11-22 19:19:50 Okay. If it were me, I wouldn't be satisfied either.

Wind 2020-11-22 19:19:59 I attended the Victoria Center.

I Am Infinite 2020-11-22 19:20:47 I feel even one lifetime is too long to wait.

Wind 2020-11-22 19:20:49 You can register for other Vipassana centers anytime.

I Am Infinite 2020-11-22 19:20:55 [LOL] I've seen them too, I didn't go.

Wind 2020-11-22 19:20:58 Later I started searching for methods to quickly attain fruition. Finally, I found Sunlun (Sun Lun) meditation.

Yitian 2020-11-22 19:21:10 Oh, Sunlun meditation was learned after Vipassana.

Wind 2020-11-22 19:21:18 Sunlun is the only one that promises to let you attain fruition within weeks, months, or years, depending on individual karma. But by that time, I had

already seen Lester Levenson's teachings. Sunlun's teaching regarded karma as something limiting, and even after attaining fruition, one is not all-knowing and all-powerful.

Yitian 2020-11-22 19:22:26 Before encountering Sunlun meditation, you already knew about the Release Method?

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Wind 2020-11-22 19:22:37 Yes, but I hadn't mainly used it yet.

Yitian 2020-11-22 19:23:00 How long did you practice Sunlun meditation? How effective was it? What was the longest sitting time?

Wind 2020-11-22 19:24:10 The效果 (effect) was better than Goenka's method. I could sit for a whole day.

I Am Infinite 2020-11-22 19:24:19 I looked at Sunlun meditation and found it wasn't suitable for me. I couldn't even remember all the rules.

Yitian 2020-11-22 19:24:23 That's terrifying!

Wind 2020-11-22 19:25:20 Actually, there aren't many rules. It's just猛烈 (intense/vigorous) breathing.

Yitian 2020-11-22 19:25:27 **I Am Infinite 2020-11-22 19:25:38** Vigorous breathing makes my scalp tingle. I tried it before I接触 (came into contact with) spiritual practice.

Yitian 2020-11-22 19:25:40 Vigorous breathing is very tiring.

Wind 2020-11-22 19:25:45 Of course it is. It can be very painful. It uses the feeling of suffering to attain fruition.

I Am Infinite 2020-11-22 19:25:50 I suddenly thought, if you keep breathing forcefully, what would happen? Then I tried it. It was quite fun actually.

Yitian 2020-11-22 19:26:12 My whole body went numb.

I Am Infinite 2020-11-22 19:26:19 How can suffering lead to fruition? And then you did vigorous breathing for a whole day? [Facepalm]

Wind 2020-11-22 19:26:17

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This suffering feeling is not manufactured; it's the surfacing of karma. If a person's karma is good, they can also attain fruition through pleasant feeling. Vigorous breathing doesn't hurt all the time.

Yitian 2020-11-22 19:27:39 Before practicing Sunlun meditation, had you already tried the Release Method a little?

Wind 2020-11-22 19:27:44 Get used to it, and it becomes very stable.

I Am Infinite 2020-11-22 19:27:48 I think I read an article saying breathing also has a fixed number of times. Breathing too much at once will shorten your lifespan [Facepalm].

Wind 2020-11-22 19:27:50 I tried some.

I Am Infinite 2020-11-22 19:27:55 So I didn't continue trying at that time. I remember I was still herding cattle, maybe around thirteen or fourteen years old.

Wind 2020-11-22 19:28:57 Then a feeling of suffering will emerge throughout your body. At that moment, hold your breath and observe the most尖锐 (intense) suffering. **I Am Infinite 2020-11-22 19:28:59** I missed a chance at enlightenment.

Wind 2020-11-22 19:29:10 It will gradually disappear under observation.

Yitian I Am Infinite 2020-11-22 19:29:16 When was the first time you tried the Release Method? Which year and month?

Wind 2020-11-22 19:29:54 The summer before the last semester of senior high school.

Yitian 2020-11-22 19:30:10 Back to Sunlun meditation. What obstacles did you encounter with Sunlun meditation?

I Am Infinite 2020-11-22 19:31:36 My whole body is tingling. Just tried it.

Wind 2020-11-22 19:31:40

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Not an obstacle.

I Am Infinite 2020-11-22 19:31:44 I find I might have a talent for Sunlun meditation. I'm very excited.

Wind 2020-11-22 19:31:50 Wind 2020-11-22 19:31:50 Sunlun meditation did确实 (indeed) lighten my load considerably. I felt its effect on消融 (dissolving) karmic habits. But I discovered that releasing easily once was equivalent to sitting there suffering for several days. I experimented a few times, and it was indeed the case. It was hard to accept at first.

Yitian 2020-11-22 19:32:30 During the period of practicing Sunlun, did you have many special境界 (states/experiences)?

Yitian 2020-11-22 19:33:10 While practicing Sunlun, did you also try the Release Method at the same time?

Wind 2020-11-22 19:33:16 During breaks, I tried releasing. One release equaled several months of Goenka Vipassana for me, equaled several days of hard Sunlun practice. So Sunlun practice was indeed much faster than Goenka Vipassana. It was a more efficient method within the meditation体系 (system).

Yitian 2020-11-22 19:39:18 Did you sit for long hours every day?

Wind 2020-11-22 19:39:30 When diligent, the whole day.

Yitian 2020-11-22 19:39:32 One sitting for a whole day.

Wind 2020-11-22 19:39:47 When lazy, at least two or three hours.

Yitian 2020-11-22 19:39:56 Did you learn it by reading books yourself? Without any guidance?

Wind 2020-11-22 19:40:09 I emailed the center in Myanmar. They said just read that booklet. No teacher guidance needed.

Yitian 2020-11-22 19:40:33 They seemed to require invoking Sunlun禅师 (Master Sunlun)'s blessings? Did you invoke?

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Wind 2020-11-22 19:41:02 I recited the prayer: Buddha, Sunlun Master.

Yitian 2020-11-22 19:41:40 During those two months, while practicing Sunlun, you also tried the Release Method multiple times, right?

Wind 2020-11-22 19:41:51 Just tried it a few times, then gradually increased.

Yitian 2020-11-22 19:42:27 Did you experience the feeling of release back then?

Wind 2020-11-22 19:42:33 Yes. **Wind 2020-11-22 19:42:33** Once I released continuously for an afternoon, and the effect on the mind's stillness far exceeded my expectations. And it wasn't the superficial stillness I had experienced before in meditation.

Yitian 2020-11-22 19:43:06 Is it that feeling you mentioned, the one you wouldn't confuse with other experiences?

Wind 2020-11-22 19:43:09 Yes. **Wind 2020-11-22 19:43:09** I clearly felt that the inner "volcano" (subconscious mind) had also become quiet. The feeling of release was experienced very early on.

Yitian 2020-11-22 19:43:56 You experienced it before接触 (coming into contact with) Sunlun meditation?

Wind 2020-11-22 19:44:10 Yes. When I first started using the Release Method, I experienced it. At that time, I even recommended it to some fellow practitioners. Some were dismissive, some also thought it was不错的 (pretty good). I also recommended it to some practitioners I knew from studying Northern Buddhism. They used it to辅助 (assist) their念佛 (Buddha recitation) [LOL].

Yitian 2020-11-22 19:45:51 The summer before the last semester of senior high school – that's the summer after the college entrance exam?

Wind 2020-11-22 19:46:02 No, it was the summer before the start of the last semester of senior high. Before that, I had only heard of the Release Method but hadn't really used it.

Yitian 2020-11-22 19:47:37 When was the first time you heard about the Release Method?

Wind 2020-11-22 19:48:00 **Wind 2020-11-22 19:48:00** The year before, in a Northern Buddhism QQ group, I saw the movie "Letting Go" and also downloaded "The Abundance Book."

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Yitian 2020-11-22 19:48:50 In 2013, you saw the movie "Letting Go." This should be your first encounter with the Release Method.

Wind 2020-11-22 19:49:47 It should be an encounter with Hale Dwoskin, because the "triple welcome" strictly speaking is not the Release Method [LOL].

Yitian 2020-11-22 19:50:14 In 2014, you started practicing Sunlun meditation and further tried the Release Method.

Wind 2020-11-22 19:50:41 At that time, I wasn't practicing Sunlun. I was mainly practicing Goenka's method.

Yitian 2020-11-22 19:51:13 In the summer of 2015, you practiced Sunlun meditation?

Wind 2020-11-22 19:51:18 After studying abroad, I participated in several courses at the Victoria Vipassana Center. I practiced Sunlun meditation in 2015.

Yitian 2020-11-22 19:52:45 2013:接触 (encountered) Release Method. 2014: Practiced Vipassana. 2015: Practiced Sunlun meditation.

Wind 2020-11-22 19:53:05 I started practicing Pa Auk's method in middle school.

Yitian 2020-11-22 19:53:16 Second year of middle school? First year of middle school practicing内丹 (Internal Alchemy)?

Wind 2020-11-22 19:54:34 Second semester of second year of middle school. I started researching Internal Alchemy in elementary school.

Yitian 2020-11-22 19:54:02 I only learned about Qigong in second year of middle school. Read "Awakening to Reality" in first year of high school. You started way too early.

Wind 2020-11-22 19:57:37 In elementary school, I read the Four Books and Five Classics, and also saw some Buddhist and Taoist books. At that time, I wanted to cultivate超能力 (superpowers). So I researched Internal Alchemy.

Yitian 2020-11-22 19:58:06 Me too. I wanted to have special abilities. To be able to fly. Did you memorize them all?

Wind 2020-11-22 19:59:10

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I memorized some.

Yitian 2020-11-22 19:59:24 Could you understand them?

Wind 2020-11-22 19:59:39 Fairly well. Mainly focused on the parts that could be practiced.

Yitian 2020-11-22 20:00:01 Then your Chinese grades must have been top of the class.

Wind 2020-11-22 20:00:16 My grades were always good. Never dropped out of the top three.

Yitian 2020-11-22 20:00:55 Did you have any感应 (sensory responses/experiences) from practicing Internal Alchemy in elementary school?

Wind 2020-11-22 20:01:06 Yes.

Yitian 2020-11-22 20:01:06 Like the Conception and Governing Vessels [LOL]. No wonder, you started cultivation while still童贞 (sexually pure/young).

Wind 2020-11-22 20:02:10 After clearly understanding凝神气穴 (focusing the spirit at the energy cavity) and降心 (settling the mind), I once experienced passing the three passes. The mind settled lower and lower, then suddenly got sucked in at the navel area. Thoughts couldn't arise even if I tried. Was it inside the abdomen, towards the back?

Wind 2020-11-22 20:04:09 After a while, I came back to myself, and then a stream of energy rose from the tailbone, went up the spine, reaching the back of the head and the crown. Then the whole body was酥醉 (intoxicated/tingling with bliss). Extremely美妙 (wonderful).

Yitian 2020-11-22 20:04:46 Those who attain it are常似醉 (often seem intoxicated).

Wind 2020-11-22 20:05:18 Of course, the feeling of meditation later was even more wonderful.

Yitian 2020-11-22 20:05:30 Passing through the tailbone, penetrating the泥丸 (crown). You verified the "Elixir Inlet." 凝神气穴 – is that focusing the mind on the lower Dantian?

Wind 2020-11-22 20:06:58 No. Focusing on the Dantian is an incorrect method. Severe cases can lead to illness.

Yitian 2020-11-22 20:07:47 Some say the lower Dantian is the engine of life.

Wind 2020-11-22 20:08:22

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It's achieved by凝 (gathering) the eyes' light,含 (containing) the ears' sound,调 (regulating) the nose's breath,缄 (sealing) the tongue's energy. Open the eyes to "observe" the breath. The eyes naturally and spontaneously droop. The breath becomes increasingly fine. The ear-spirit also becomes more and more inward. Then the mind-spirit naturally descends. When it reaches the navel area, it is naturally sucked in. At this point, the energy cavity is formed. The primordial Qi comes from within the void. Before this, your mind-spirit is above, not descended. Focusing on it is just in the brain. The energy cavity is not yet generated either. Only at the moment when spirit and energy embrace as one does the energy cavity appear. Many popular books teach incorrectly.

Yitian 2020-11-22 20:09:36 There are also correct teachings. Before picking up the Release Method again this year, I came across some material similar to what you just described. So you never漏丹 (lost semen/sexual energy) during puberty?

Wind 2020-11-22 20:15:48 No loss. This effect of Internal Alchemy确实 (is indeed real). Full essence, no thought of lust.

Yitian 2020-11-22 20:16:30 This is the benefit of starting cultivation while童贞 (young and pure). But doing it like that was quite dangerous [LOL].

Wind 2020-11-22 20:17:16 A child wouldn't think about danger [LOL].

Yitian 2020-11-22 20:17:35 Internal Alchemy without a clear teacher is very dangerous. Going走火入魔 (into fire and devilry/madness) is not uncommon.

Wind 2020-11-22 20:18:04 Later, I stopped practicing Internal Alchemy. Buddhism suited my mental inclination more.

Yitian 2020-11-22 20:19:13 Did you achieve the first *dhyana* (meditative absorption) in the third year of middle school?

Wind 2020-11-22 20:19:23 Around that time. After practicing for a year or two, I reached the second *dhyana*. Then I stopped practicing *samadhi*, and continuously contemplated the teachings while接触 (coming into contact with) other pure insight methods like Goenka's, Luangpor Pramote's, Mahasi's.

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Yitian 2020-11-22 20:20:35 Did you try to cultivate superpowers? Kids are usually curious.

Wind 2020-11-22 20:21:05 At the same time, I also接触 (came into contact with) Northern Buddhism's Chan (Zen), Esoteric Buddhism, Pure Land, Consciousness-Only, etc. At that time, my curiosity about superpowers had转向 (shifted) towards the truth. Curiosity about absolute truth超越 (transcended) that of superpowers.

Yitian 2020-11-22 20:21:53 So you started studying philosophy?

Wind 2020-11-22 20:22:10 Started studying psychology, philosophy, physics... **Yitian 2020-11-22 20:22:19** This is great!

Wind 2020-11-22 20:22:23 Everything related to explaining the world.

Yitian 2020-11-22 20:23:04 My curiosity about absolute truth也超越 (also transcended) that of superpowers. If someone said they could teach me a mantra to gain special powers, I would研究 (research) why. You did the most meaningful work at the best age. Do your parents practice?

Wind 2020-11-22 20:26:01 No.

Yitian 2020-11-22 20:26:15 Do they not interfere with you much? Do you have enough freedom? Do they not干涉 (interfere) with what you do?

Wind 2020-11-22 20:26:52 They don't interfere much. After all, my grades were good, and I didn't pick up any bad habits. No smoking, no fighting, no relationships.

Yitian 2020-11-22 20:27:26 Do they care about what books you read?

Wind 2020-11-22 20:27:51 I read online and at school.

Yitian 2020-11-22 20:27:56 [LOL]

Wind 2020-11-22 20:28:01 Because I read too many books.

Yitian 2020-11-22 20:28:05 Underground activities.

Wind 2020-11-22 20:28:14 I also read economics.

Yitian 2020-11-22 20:28:39

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Did they spoil you a lot?

Wind 2020-11-22 20:28:55 Not really. They divorced when I was in second year of middle school.

Yitian 2020-11-22 20:29:17 You lived with your father?

Wind 2020-11-22 20:29:47 I lived with my mother, but I often saw my father. I spent about equal time with both.

Yitian 2020-11-22 20:29:53 Were you affected?

Wind 2020-11-22 20:30:04 Basically unaffected.

Yitian 2020-11-22 20:31:18 You also learned music by yourself?

Wind 2020-11-22 20:31:55 Self-taught.

Yitian 2020-11-22 20:32:10 Why didn't you learn the flute? In my imagination, a hero usually has a flute [LOL].

Wind 2020-11-22 20:32:28 I learned the flute for a month.

Yitian 2020-11-22 20:32:39 Didn't like it?

Wind 2020-11-22 20:33:01 Felt it wasn't suitable for me [LOL].

Yitian 2020-11-22 20:34:00 Your journey has been非 (non-stop). You haven't taken many detours.

Wind 2020-11-22 20:35:02 Still had不少 (quite a few) detours.

Yitian 2020-11-22 20:35:27 Which ones?

Wind 2020-11-22 20:35:41 Before encountering the Release Method, they were all detours.

Yitian 2020-11-22 20:40:03 Your experience practicing the Release Method over these five or six years, the problems you encountered, others will encounter too.

Wind 2020-11-22 20:40:31 From Larry Crane (Lawrence Crane) to Hale Dwoskin, interspersed with Xu Yaoren's "Zero Resistance." Initially, using the "tube method" was quite stuck. Once, after seeing "decompression" in "The Abundance Book," I understood the feeling and also wanted to get out. Then I let go of the effort to hold it down, and it went out.

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Later, I read Hale Dwoskin's book 'The Sedona Method' and started using the questions. I found the questions very effective, so I gave up "The Abundance Book." But the further I got into Hale Dwoskin's book, the more confused I felt. So I further read "The Ultimate Freedom Path" and "The Ultimate Truth," as well as two videos of Lester Levenson.

Yitian 2020-11-22 20:43:02 Didn't you read "The Ultimate Freedom Path" first?

Wind 2020-11-22 20:43:15 I had read it initially, but not so carefully. Later, I studied it认真 (seriously), reading it until I knew it back to front. Then I practiced the methods inside.

Yitian 2020-11-22 20:44:07 Did you not investigate "Who am I?"

Wind 2020-11-22 20:44:16 I used it. I found it very similar to the Chan methods I had used before. But its effect on me was about the same as *samadhi*.

Yitian 2020-11-22 20:44:45 Did you also practice Chan?

Wind 2020-11-22 20:44:53 At that time, I saw many people claiming to have achieved results with "Who am I?" Asking further, it was actually just a bit of access concentration, not even *samadhi*. They just didn't understand and thought they had felt the True Self or even thought they had realized Chan. Chan and Consciousness-Only were areas I paid more attention to during my Buddhist studies.

Yitian 2020-11-22 20:45:48 Many people mistake meditative states for enlightenment. How did you study Chan? By investigating "Who is reciting the Buddha's name?"

Wind 2020-11-22 20:48:12 Of course not so随便 (casual) [LOL]. I carefully梳理 (sorted out) the origins of Chan, investigated the styles of Linji, Caodong, etc., studied "The Finger Pointing at the Moon" in detail, and also researched Japanese Zen and D.T. Suzuki. Then I adopted the method of investigating *koans*.

Yitian 2020-11-22 20:50:17 Which *koan* did you investigate? I investigated several. Did you truly generate the great doubt?

Wind 2020-11-22 20:50:45 The cypress tree in the courtyard. "Not thinking of good, not thinking of evil – at this very moment, what is the original face of Senior Ming?" There was doubt, but it never consolidated into a mass.

Yitian 2020-11-22 20:51:22 I didn't feel anything for that one. "Before father and mother were born" and "Who is reciting the Buddha's name" – I felt something. The奥秘 (secret) of investigating Chan lies in using thought to stop thought, the unity of calmness and observation. Let's take a break and回到 (return to) the Release Method.

Yitian 2020-11-22 21:05:33 I found the questions very effective, so I gave up "The Abundance Book." But the further I got into Hale Dwoskin's book, the more confused I felt. So I further read "The Ultimate Freedom Path" and "The Ultimate Truth," as well as two videos of Lester Levenson. We're up to here.

Wind 2020-11-22 21:05:38 I heard Lester Levenson's later audio on YouTube and finally understood that the Release Method is a complete system. So I wanted to还原 (restore) the original Release Method. Initially, I wanted to find the overlapping parts of Larry Crane

(Lawrence Crane) and Hale Dwoskin. But later, I discovered someone had uploaded the '92 course, so I started digging into the '92 Release Method.

Yitian 2020-11-22 21:20:59 Did you watch the '92 videos last year?

Wind 2020-11-22 21:21:08 Two years ago.

Yitian 2020-11-22 21:23:26 What problems did you encounter after watching the '92 videos?

Wind 2020-11-22 21:30:40 Getting stuck. No other problems. Theoretically, Lester Levenson's audio had already given me a complete解答 (answer). Just that I often got stuck and often stopped releasing.

Yitian 2020-11-22 21:32:55 Why getting stuck? Hadn't you already mastered the method? Probably not correctly understanding the **Six Steps**. Probably not correctly understanding the **First** and **Sixth Steps**.

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Tiancheng 2020-11-22 21:33:30 Is your current state *seedless samadhi*?

Wind 2020-11-22 21:33:36 Yes, *Nirbikalpa Samadhi*.

Tiancheng 2020-11-22 21:34:18 Are you in this state every second, 24 hours a day?

Wind 2020-11-22 21:34:43 After reaching it, every action趋向 (tends) towards liberation. No going back. This is also the state Lester Levenson described after achieving the **First Step** of the Six Steps. Before that, your actions often趋向 (tend) towards the world.

Tiancheng 2020-11-22 21:35:27 Therefore, you need to consciously adjust. How long did you use release to reach this state?

Wind 2020-11-22 21:35:27 About three weeks of continuous release.

Tiancheng 2020-11-22 21:36:09 Were you continuously releasing every second during those three weeks? Or did you release continuously for a long period, stop, and then later continue releasing?

Wind 2020-11-22 21:37:10 There were some short pauses in between. But immediately looked at the **Six Steps** and continued releasing.

Tiancheng 2020-11-22 21:37:25 So actually, the time could have been shorter.

Wind 2020-11-22 21:37:29 Yes.

Wind 2020-11-22 21:43:18 **First Step, Second Step, Sixth Step** All lacked correct understanding.

Yitian 2020-11-22 21:44:11 What was the problem with the **Second Step**? Isn't it just a decision?

Wind 2020-11-22 21:44:57 It's the *investigation-of-dhammas enlightenment factor*. Truly achieving it means every choice you make趋向 (tends) towards freedom. Because if you decide for freedom at this moment, but the next decision is towards the world, you will cancel it out. You must完全 (completely) achieve the **First Step** to completely achieve the **Second Step**.

Yitian 2020-11-22 21:47:23 Isn't that just the problem of the **First Step**? **First Step**没问题 (no problem), **Second Step**没问题 (no problem). How did you突破 (break through) the **First Step**?

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Wind 2020-11-22 21:51:07 I achieved the **First Step** by correctly practicing the **Six Steps**. That means, initially the **Six Steps** are something you操作 (operate with). After achieving the **First Step**, the subsequent **Six Steps** carry you along.

Yitian 2020-11-22 21:53:12 Like a snowball effect.

Tiancheng 2020-11-22 22:54:38 The mind cannot eliminate the mind. What does the Release Method use to eliminate the mind?

Wind 2020-11-22 22:57:49 Release guides the mind onto the path that leads to the elimination of the mind. You cannot understand God through concepts, not even through so-called "correct concepts."

2020-11-24 Wind & Tiancheng – Jivanmukta

Tiancheng 2020-11-24 08:19:26

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13:57 / 40:36 According to Lester Levenson, he received an inner指示 (instruction).

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Tiancheng 2020-11-24 08:22:07

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Did Lester Levenson still保留 (retain) some karma while alive?

Wind 2020-11-24 08:24:03 Yes, he was a *Jivanmukta*. If he hadn't retained it, he would have直接 (directly) become a Siddha, merging into the Infinite.

Tiancheng 2020-11-24 08:25:08 If he hadn't retained it, he would have directly become a Siddha, merging into the Infinite, and his body would have瞬间 (instantly) left?

Wind 2020-11-24 08:25:28 He would have instantly liberated from the three bodies. Complete liberation. The only reason masters still appear with a physical body is that they保留 (retain) some residual karma, using this as an excuse to回来 (come back) and help others. But one of Yogananda's female disciples directly merged into the Infinite.

Tiancheng 2020-11-24 08:26:14 Is a *Jivanmukta* also completely free?

Wind 2020-11-24 08:27:11 Yes. He can decide to leave at any time.

Tiancheng 2020-11-24 08:27:57 When leaving, can he choose to leave with the body? Meaning not choosing the death of the body.

Wind 2020-11-24 08:28:27 Leaving means not being any body, including the causal body, astral body, and physical body. But you can choose not to leave. For example, Babaji is still alive today. He demonstrates the possibility of肉身长生不老 (physical body immortality).

Tiancheng 2020-11-24 08:29:32 Have you reached *Jivanmukta* now?

Wind 2020-11-24 08:29:41 Another example is Sri Yukteswar.

Tiancheng 2020-11-24 08:29:51 Is this Babaji's mission?

Wind 2020-11-24 08:29:52 He reached a higher level in the astral world. One of the missions. I am not a *Jivanmukta*. To be precise, I have currently reached *Nirbikalpa Samadhi*. Then cleared away the karma of the material world.

Tiancheng 2020-11-24 08:30:52 Meaning, you still have the karma of the astral body and causal body?

Wind 2020-11-24 08:30:56 Must clear until the ego is completely消除 (eliminated) to be a *Jivanmukta*. Yes. The last residual karma of a master is only one motive:

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to help others become free. Sri Yukteswar works in Hiranyaloka, helping people there. Currently, he uses an astral body. Jesus uses a causal body. Once you are completely free, you can choose to use any body, or you can decide to merge into the Infinite and become a Siddha (absolutely liberated one).

Tiancheng 2020-11-24 08:33:05 If one becomes a Siddha (absolutely liberated), can they still help others?

Wind 2020-11-24 08:33:44 That is at the level of Infinite Being.

Tiancheng 2020-11-24 08:34:42 Infinite Being, can it still use any of the three bodies to help others?

Wind 2020-11-24 08:35:17 Will not come back. A person who has completely merged into the Infinite will not come back. He is everywhere.

Tiancheng 2020-11-24 08:35:57 Like the比喻 (metaphor) of climbing over the wall, seeing another world, and directly jumping down.

Wind 2020-11-24 08:36:01 Yes.

Tiancheng 2020-11-24 08:36:36 How many Siddhas (absolutely liberated ones) have there been?

Wind 2020-11-24 08:37:08 Probably more than Jivanmuktas (liberated while living), because most people are not inclined to come back and help others.

Tiancheng 2020-11-24 08:37:40 In Lester Levenson's autobiography, I vaguely remember reading that there were several thousand.

Wind 2020-11-24 08:37:58 Lester Levenson's autobiography doesn't specify a number. Lester Levenson just mentioned a few completely free people who were alive: Yogananda, Ramana Maharshi, etc. And of course, Buddha and Jesus at the causal body level.

Tiancheng 2020-11-24 08:39:35 A person who has completely merged into the Infinite will not come back. He is everywhere. So, does that mean Lester Levenson's existence is also by my side? Have you seen the movie "Lucy"?

Wind 2020-11-24 08:39:40 I've seen it.

Tiancheng 2020-11-24 08:39:45 Is it somewhat like Lucy's final state?

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Wind 2020-11-24 08:39:50 Watched it abroad. Lucy can be understood that way.

Tiancheng 2020-11-24 08:39:52 When she reaches 100%, her body instantly disappears.

Wind 2020-11-24 08:39:59 But that's just a movie.

Tiancheng 2020-11-24 08:40:00 Yes. Then she is everywhere. Just a比喻 (analogy).

Wind 2020-11-24 08:40:03 Of course. Lester Levenson is everywhere. Lester Levenson's existence, you can feel it. Once I wanted to see Lester Levenson. The moment I had that thought, I immediately realized he was right beside me. He is always there. When you release continuously, you can feel it. So after Lester Levenson left his body, he can help people even better. So after Lester Levenson left his body, he can help people even better.

Tiancheng 2020-11-24 08:43:43 What does it mean to merge into the Infinite and never come back?

Wind 2020-11-24 08:43:54 Never return to a physical body.

Tiancheng 2020-11-24 08:44:49 Yes. Being everywhere, can he also be in my computer?

Wind 2020-11-24 08:45:00 In every atom. [Smile] But this level is too抽象 (abstract) for ordinary people.

Tiancheng 2020-11-24 08:45:10 Every atom. I was just about to type that. OK.

Wind 2020-11-24 08:45:26 This itself is what every past master has taught. I'm just repeating it.

2020-11-25 How to Release Fear of Cold?

Yitian 2020-11-25 11:06 How to release fear of cold? @Wind

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Wind 2020-11-25 11:07 Release your resistance to it.

Anxin Zizai 2020-11-25 11:07 Just release the feelings about it, no need to专门 (specifically) release the coldness in the knee?

Yitian 2020-11-25 11:07 Just let the cold be?

Wind 2020-11-25 11:07 Yes. **Release your *wanting to change* the coldness.**

Yitian 2020-11-25 11:10 The physical sensation is the result, caused by *wanting to control*. This result in turn激起 (arouses) new *wanting to control*, thus creating a continuous循环 (cycle), right?

Wind 2020-11-25 11:11 The physical sensation is just an alarm. Because if your body temperature exceeds a certain high or low point, you would die. So you set this alarm. Don't resist the cold or heat; respond to it, and then you won't feel cold or hot.

2020-11-25 Introduction to the Yoga System

Wind 2020-11-25 12:21:10 The ancient sage Patanjali, in his Yoga Sutras or aphorisms, defined the journey of seeking God. Scholars usually refer to his book as Patanjali's "system," as if it were just one book. But Paramahansa Yogananda clearly pointed out that Patanjali describes the必经之路 (necessary path) to seeing God, which is crucial for every seeker. For example, Patanjali talks about the *asana* or posture – one step of the eight limbs of enlightenment. He doesn't mention the teachings of Hatha Yoga, although its postures are an important aspect of Indian spiritual science. The Hatha Yoga system is excellent, but it is

not universally effective or beneficial. For example, the elderly and infirm cannot practice it because their bodies are not flexible enough. I myself created a system that can influence mental attitudes through those movements, including my own propositions, and I call it "Ananda Yoga." Hatha Yoga includes Ananda Yoga, but it is basically not prayer, and some sincere spiritual practitioners often ignore it. Therefore, in Patanjali's eight limbs, *asana* only refers to holding the body completely still, upright, with the spine straight. The journey he describes is not just a suggestion; on the contrary, each stage in the practice is a *必经之路* (necessary stage) to enter the next. For example, *asana* – I'm just giving an example. Only after mastering it can one further control inner energy. If you can sit still for three consecutive hours, then you have advanced to this stage. The first stage requires the correct attitude, called *external control* and *internal control*: on the spiritual path, one needs to pay attention to what should be done and what should not be done, like the commandments of Moses. *External control* and *internal control* each have five, making ten in total. These ten items need to be achieved by spiritual practitioners. It's not a matter of whether you practice (although practice is necessary), but they must be mastered. For example, as long as there is even a trace of the intention to harm others, one cannot truly realize the unity of life. If you simply practice mechanically, it's also impossible to truly achieve non-violence (harmlessness). So, the *禁戒* (restraints/control) stage requires achieving the following:

1. *Ahimsa* – non-violence or harmlessness. Here, Patanjali does not mean not harming any living being. Roman Catholicism advises people to be "prudent": because being too *纠结* (obsessed) with this principle, one cannot do anything. The Jains of India are a *例子* (example) of prudence. They practice *ahimsa* according to Patanjali's eight limbs to the extreme. They watch the ground when walking to avoid stepping on ants and beetles. They wear face masks to avoid inhaling bacteria. They boil water before drinking to ensure they don't kill bacteria or other microorganisms when swallowing (at the individual level). This can easily become a laughing stock. (People might ask, shouldn't they walk on their stomachs with their faces on the ground to avoid crushing anything? Wouldn't wearing an iron mask be better, but can they ensure there are no bacteria around the mask? Shouldn't they first tell those willing to help them boil water that it *会增加* (increases) their bad karma? If they boil the water themselves, wouldn't they kill the bacteria?) My guru once laughed heartily at some Buddhists' practice of eating meat, justifying it by saying, "We didn't kill those animals ourselves! We didn't buy the meat either; we let our servants go to the market to buy it for us to eat." If one gets too *纠结* (obsessed) with the worldly interpretation of *ahimsa*, one *容易* (easily) falls into sophistry. My guru explained Patanjali's meaning (quoting his guru Yukteswar) as *卸下* (relinquishing) the *desire* to harm any being (not *单纯的* (simply) the act of killing). For example, sarcasm can deeply hurt others. Furthermore, even the thought of harming others, whether physically, psychologically, or spiritually, harms oneself because it creates inner disharmony, thereby reducing one's inner happiness. In short, one must never *损害* (damage) one's relationship with God, the Supreme Being of the universe, as this also harms the innate nature of inner bliss, because the ultimate truth on the spiritual path is that all reality exists and is part of God's blessed consciousness. If one can *完美* (perfect) *ahimsa*, Patanjali tells us, beasts (and beings resembling beasts among humans) will become very gentle in one's presence.
2. *Satya* – Truth. This quality *归于* (belongs to) *external control* – having this attitude requires practicing restraint – because if one can restrain oneself from having

excessive expectations of external things, then speaking truth will come naturally. However, it's important to be clear that truth is the aspect of reality closest to cosmic harmony. In other words, truth always brings benefit. If I visit a friend in the hospital and tell him, "You look terrible!" I might be telling the truth, but it could push him to the brink of death. It would be much better to say, "Oh well, you don't look as good as before, but I think you'll recover." In other words, don't lie, but speaking the truth can also help others feel better or have a more peaceful mindset. **There is a huge difference between truth and telling the truth. The standard is not hypocritical flattery, but a sincere wish to align more closely with universal truth.** Patanjali said, if one can完美 (perfect) this, then even doing nothing, one can reap the fruits of action.

3. *Asteya* – Non-stealing, non-greed. If you have ever possessed something that belonged to another, first give it to them mentally – although

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you already have it – and then, without hesitation, give the thing to them. "Greed" connects you to things, and this also binds you, like a rope tethering a balloon to the ground. Desire容易 (easily) leads to self-limitation, creating a prison of one's own making. When non-greed is perfected, you will find wealth comes to you, and it is enough for your needs. 4.

Brahmacharya – Celibacy, moderation of sensual pleasures. Etymologically, *Brahmacharya* mainly relates to the teachings of the Vedas. If you wish to reach the higher reaches of spirituality, then sexual desire becomes a shackle on your ankles. It hinders your efforts to progress, both spiritually and otherwise. Sexual desire not only focuses your energy in the lower centers but, if you are deeply involved, it greatly wastes personal energy – especially men's energy. Overcoming sexual desire is like放飞 (releasing) an eagle, letting it soar freely in the sky. On the other hand, those who indulge in sex and claim to have discovered inner freedom will, in time, realize that this freedom is like a fish escaping the fisherman's net, only to end up flopping on the dry deck of a boat. Patanjali said that *brahmacharya* greatly enhances one's physical strength, vitality, and endurance. 5. *Aparigraha* – Non-possessiveness, not hoarding. True inner freedom can only be experienced after overcoming attachment to anything, even one's own body. What one calls property is actually just a debt. One should be psychologically ready to let go at any time, like my guru who immediately gave away his motorcycle to someone who liked it. There is a good练习 (practice) for non-possessiveness that everyone can do: casually give away something you secretly admire or like very much. But if it's something used for prayer – like an expensive computer – then we can say, "This is not my thing, I can't give it to you casually." My consistent practice has been to give it to anyone who wants it. If the other person offers to buy it with money, I reply, "I'm not a businessman! I'm happy to share it with you freely." Patanjali said that perfecting non-possessiveness allows one to remember one's previous incarnations. In other words, if a person no longer依附 (clings) to their body, they will see their future incarnations.

The 5 *internal controls* (niyamas), or the "things to be done" on the spiritual path, are as follows:

1. *Shaucha* – Cleanliness. Cleanliness of the body helps us transcend body consciousness; cleanliness of mind means not focusing on anything that would bring

the mind back down to body consciousness; purity of heart means thinking of nothing but God. Jesus Christ said, "Blessed are the pure in heart, for they shall see God." Patanjali held that perfecting cleanliness brings inner freedom, and one no longer focuses on one's own pleasures.

2. *Santosha* – Contentment. Yudhishthira in the Mahabharata called contentment the "highest virtue." Sri Yukteswar said money is "most comfortable in the wallet." Contentment means realizing that external things cannot make you happy, and that you yourself are happiness, you yourself are bliss! Everything you need exists within the Self! Perfecting contentment means you feel God's blessing in everything you do.
3. *Tapas* – Austerity, discipline. *Tapas* means self-discipline, not self-flagellation or self-deprivation. In the movie "Sant Dnyaneshwar," the subtitles

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translated *tapas* as "dedication," which is not accurate. Of course, the word "practice" itself implies the upward movement of energy, so in that sense it is also reasonable. Everything one does needs to guide energy upwards, towards God. Perfecting *tapas* brings psychic and spiritual力量 (power). 4. *Svadyaya* – Self-study, or introspection. Many books translate this word as "study of scriptures," but this study can indeed help people understand the higher purpose. *Sva* literally means the higher Self. If a person habitually analyzes their own motives, can initially justify them to themselves, and can accept with an open mind the mistakes they have made in the past, then they can steadily walk the path towards the ultimate goal. Such a person always acts only to please God, not for selfish desires. Perfecting introspection gives one the energy to directly communicate with higher realms and obtain their help. 5. *Ishvara pranidhana* – Devotion to the Supreme Self. *Ishvara*, the Lord of the universe, is the true Self of all things. Human actions should be conscious acts of devotion, sacred offerings before the altar of Supreme Perfection. Patanjali believed that if one's *internal controls* are perfected, one will enter the上行之光 (ascending light) and feel the divine love guiding them to union with God.

Asana (Third Limb) – Posture: As I said before, it is sitting with the spine erect, completely still for a long period of time. *Asana* can提升 (elevate) body awareness.

Pranayama (Fourth Limb) – Control of energy in the body. Many articles translate this word as breath control. Although breath is related to the flow of energy, *Prana* truly means energy, and controlling energy requires breath regulation. The key point at this stage is that one can withdraw energy from the "sensory transmissions." Only at this stage can one be彻底 (completely)不受 (unaffected by) external disturbances.

Pratyahara (Fifth Limb) – Sensory withdrawal, internalization of mind. One must收回 (withdraw) energy, and at the same time withdraw thoughts and attention,不再 (no longer) being disturbed by the outside world. Only when this is achieved can the self be completely释放 (released) and begin serious meditation.

Dharana (Sixth Limb) – Concentration. If one's energy and awareness are no longer focused on the external environment, then one can concentrate on one thing. Concentration is just the beginning; then one must focus all energy on the eight basic aspects of God: peace, calmness (the positive aspect of peace), power, light, sound, love, wisdom, and bliss.

Dhyana (Seventh Limb) – One of the eight limbs, steadfast meditation on God.

Samadhi (Eighth Limb) – Union, concentrating body and mind into the Infinite. *Samadhi* has two stages: *Savikalpa* (Samprajnata) and *Nirbikalpa* (Asamprajnata). The first stage is conditional and temporary. The ego still exists in the subconscious, and the effect remains potent even after meditation. Therefore, there are still major temptations in the first stage, and the practitioner cannot be satisfied with it. There are cases of practitioners falling back into delusion after reaching this stage. Because of the memory of union with the宇宙 (cosmos), the deeper desire for self-affirmation can still lead to the回归 (return) of egoism. Moreover, it's easy to develop the illusion of no longer needing help or guidance. "I am as great as the guru!" the disciple might think, "I am all-knowing, always right, I am supreme!" Yes, with such thoughts, falling back is certainly possible. Focusing attention on the小我 (small self/ego) means leaving God and falling.

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How can these teachings be融合 (integrated) with Buddhist Nirvana? Nirvana is also a teaching of Yoga. Paramahansa Yogananda believed Nirvana is the cessation of all thoughts and feelings – indeed, a state of nothingness. That nothingness, if truly reached, then boundless bliss comes rolling in. "One still cannot放松 (relax)," my guru told me, "until you have reached Nirbikalpa Samadhi."

Patanjali's "system" is called *ashtanga* in Sanskrit. Literally, it doesn't mean eight times, but "eight limbs." The suffix *anga* means "limb." Its explanation is easily understood as a series of progressive steps. However, understanding these steps as "limbs" expresses the original meaning more fully. Because we all have limbs, so the eight limbs, from non-violence to *samadhi*, are all independent. Given that one can only truly achieve *samadhi* after完全 (completely) realizing *internal control* and *external control*, therefore, successfully最终 (ultimately) realizing internal and external control also requires reaching the state of *samadhi*. For example, one can only truly achieve non-violence when one真正 (truly) realizes unity with all beings. Similarly, one cannot achieve truthfulness without uniting with universal truth. The ultimate goal of celibacy requires transcending the束缚 (bondage) of the body and self-awareness, a state only achievable in the stage of *Nirbikalpa Samadhi*. Likewise, a person's contentment can only be定型 (established) as a virtue when true supreme happiness is realized. Otherwise, it can only be a practice, often冲击 (assaulted) by past karmic obstacles. Self-study (introspection) can also continuously create clouds of delusion, confusing and perplexing people, even causing the most devoted followers to become uncertain, but sometimes this is the best course of action. Similarly, in internal and external control, one must完美 (perfect) *asana*, *pranayama*, and other methods. Without mastering *pranayama*, *asana* cannot be perfected. And *pranayama* cannot be truly achieved without the help of the higher stages. If one cannot realize that things ultimately cannot be "achieved," then the eight limbs cannot be truly mastered: we are already infinitely接近 (close to) perfection. We only need to know what we have always possessed, although we have forgotten: we forgot that the limbs are everywhere, all-knowing, we forgot the state of new, perfect, infinite happiness: *Sat-Chit-Ananda*. Apart from them, there is no other reality!

Wind: Here, *pranayama*, I know a better translation is actually adjusting *Prana-Yama*.

Wind: First Limb, *External Control* (Yamas). Second Limb, *Internal Control* (Niyamas). Third Limb, *Asana* (posture, freeing the spine from physical pressure).

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Fourth Limb, *Pranayama* (adjusting Prana). Fifth Limb, *Pratyahara* (sense withdrawal). Sixth Limb, *Dharana* (concentration). Seventh Limb, *Dhyana* (meditation). Eighth Limb, *Samadhi* (*Savikalpa* / *Nirbikalpa*).

2020-11-26 Feeling That Action is Necessary is a Limitation

Chloe 2020-11-26 07:26:12 Goals have an action column. **Wind 2020-11-26 07:26:12** Give you some confidence. *Well, she had to go out and look for a job, she had to go to an agent, she just couldn't sit down and wait.* Q: She had to go out and look for a job, go to an agency; she couldn't just sit and wait. **Lester Levenson:** I say all she had to do was to let go and be herself. Then even if she locked herself in a chamber somewhere, the things would have come to her. You don't sit down and wait, you don't do anything. Just let go of the sense of doer ship. You just know that everything is perfect and then the slightest thought you have will quickly come into being. There's no limitation on God, the Self. Whatever you thought, would have to come into being if you let go, because you're invoking your infinite power, your Self. Nothing can stop it! A: I would say what she really needs to do is let go and be herself. This way, even if she were locked in a room, what she wants would自动 (automatically) come to her. Don't wait, don't do anything else, just release the feeling of wanting to be the doer. You already know everything is perfect, so even the slightest thought will come true. God is infinite, the Self is infinite. If you release, whatever you think will come true, because you激活 (activate) your infinite power, your Self. Nothing can stop it! *But at the same time you have to struggle to get some action.* Q: But at the same time, you also have to take action. **Lester Levenson:** No, I said just the opposite, I say lock yourself in a chamber and padlock the outside of it and if you do what I'm saying you'll find that it will be effected. It has to be. Nothing can stop it! Omnipotence is invoked! A: No, I said the exact opposite. I said lock yourself in a room, and put a padlock on the outside. If you do what I say, you'll find it works, it must be so. Nothing can stop it, because omnipotence has been activated!

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Chloe 2020-11-26 07:30:18 The workbook goals have an action column. I thought action was part of it.

Wind 2020-11-26 07:33:00 That is the action you think you need to take. For example, if you think for weight loss you must exercise, you write it in your *to do list*. Then release on it. After releasing, you might go exercise, or you might not. Feeling that action is necessary is a limitation. It can also be released.

2020-11-26 Wind & Tiancheng – How to Break Through Stuck Programs?

Tiancheng 2020-11-26 16:32:29 Wind, how did you break through stuck programs? I've been stuck for several days. I've been in a hotel all week.

Wind 2020-11-26 16:32:33 When stuck, just release the *wanting to control*.

Tiancheng 2020-11-26 16:33:26 From Monday until now.

Wind 2020-11-26 16:33:27 But pay attention to one point.

Tiancheng 2020-11-26 16:33:38 I used the **Fifth Step**.

Wind 2020-11-26 16:33:38 Your karma will推动 (push) your actions. Therefore, you will do other things.

Tiancheng 2020-11-26 16:33:48 Right.

Wind 2020-11-26 16:33:53 At this point, you'll find that no matter what you do, if you release, you will do it more adeptly and smoothly.

Tiancheng 2020-11-26 16:33:57 Do something for a bit, then go look at my phone.

Wind 2020-11-26 16:34:03 Pay attention to this point; it will促进 (promote) your release.

Tiancheng 2020-11-26 16:34:08 Or go out for a meal.

Wind 2020-11-26 16:34:13 Therefore, Lester Levenson did not建议 (advise) people to go on retreat. He asked students to do it in action.

Tiancheng 2020-11-26 16:34:42 What does "do it in action" mean? Is it doing things while releasing internally?

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Wind 2020-11-26 16:35:11

So, there is no obstacle in action. The obstacle is identifying with the limited body and mind, identifying with the ego. If you try to not perform any action, you will not succeed, because your karma is now driving you to act. So if you want to do nothing, you will not succeed. Whatever your karma is, you will do it. So wanting to do nothing is useless. Only release is useful. Only release will give you the entire path. How fast you do it, that's how fast it comes. So, action is not so much a hindrance as a real help, because when you are in action, you are pushed by feelings, and feelings bring more feelings during action, giving you the opportunity to release all feelings. So you must do it in this world, you must do it in action. You cannot隔离 (isolate) yourself from the world to do it. When you隔离 (isolate), you will

only逃避 (escape). This is from "The Way 2." If you强行 (force yourself) into retreat, your mind will tend to逃避 (escape), because it's like you're saying, "I'm ready, now I'm going to release you." Actually, it's unnecessary. You can release directly, easily. Continuous release does not require规避 (avoiding) action at the action level.

Tiancheng 2020-11-26 16:36:29 Yes.

Wind 2020-11-26 16:37:13 As long as you have things you want to achieve, you have goals.

Tiancheng 2020-11-26 16:37:19 But I find that the number of successful releases is small.

Wind 2020-11-26 16:37:23 Then you can持续 (continuously) have the motivation to release. If stuck, use the **Fifth Step**.

Tiancheng 2020-11-26 16:37:44 It feels continuously stuck.

Wind 2020-11-26 16:37:54 That means continuously *wanting to control*. Actually, encountering stuckness often is a good thing. It means your控制程序 (control program) is surfacing.

Tiancheng 2020-11-26 16:38:15 How did you突破 (break through) this stage? Yes.

Wind 2020-11-26 16:38:25 Every time you release the *wanting to control* when stuck, you解除 (dissolve) some of it.

Tiancheng 2020-11-26 16:38:31 I clearly feel more *wanting to control*. Emotions are stuck at *anger*.

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Wind 2020-11-26 16:38:48 This stage will improve a lot after you completely跨出 (step out of) AGF. Releasing LAP will become much smoother. The state of *anger* also causes stuckness, but you have the energy to deal with it.

Tiancheng 2020-11-26 16:39:37 Yes, I remember you shared in the group in September that you were stuck for a while, even without doing a single release during that period?

Wind 2020-11-26 16:40:20 Yes.

Tiancheng 2020-11-26 16:40:38 How did you突破 (break through) later?

Wind 2020-11-26 16:40:38 When you feel frustrated releasing, it's very difficult.

Tiancheng 2020-11-26 16:40:45 Right.

Wind 2020-11-26 16:40:45 You must consciously decide to release. Decide to release. Simultaneously notice your *wanting to control*. Release your resistance and aversion.

Tiancheng 2020-11-26 16:41:22 Use releasing desires to release the resistance and aversion?

Wind 2020-11-26 16:41:26 Yes. This stage is very difficult, I know that.

Tiancheng 2020-11-26 16:41:47 Yes.

Wind 2020-11-26 16:41:49 Because you will resist releasing.

Tiancheng 2020-11-26 16:41:57 My current stage is higher than before. But I know there is still a lot of pain. Yet I feel stuck and frustrated.

Wind 2020-11-26 16:42:52 Yes.

Tiancheng 2020-11-26 16:43:08 Did you break through the stuck programs during your first retreat, in October?

Wind 2020-11-26 16:43:10 First, you need to clarify that you want to be freer.

Tiancheng 2020-11-26 16:43:16 Yes.

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Wind 2020-11-26 16:43:51 Then you need to keep deciding to release. **Only release what's most on the surface.** After releasing the surface, decide again to release what's most on the surface. Continue by deciding to release, one after another.

Tiancheng 2020-11-26 16:44:32 Can you tell me about the **Six Steps**?

2020-11-26 16:44:33 Wind 2020-11-26 16:44:33 When you get stuck again and again, you release the *wanting to control* again and again. This I'm describing is the **Six Steps**. With each release, you should feel happier and lighter. This is the application of the **Six Steps**. When you reach *Nirbikalpa Samadhi*, that is the complete achievement of the **First Step**. Completely achieving the **First Step** will make you fall into the remaining five steps. Spontaneously. Therefore, this point is not necessary to elaborate on. Before that, you need to continuously verify the **Six Steps**. Ensuring you are on the path to achieving the **First Step**.

Tiancheng 2020-11-26 16:46:43 Before reaching *Nirbikalpa Samadhi*, you need to continuously work hard, can't relax, right?

Wind 2020-11-26 16:47:42 Yes. As Yogananda said, before reaching *Nirbikalpa Samadhi*, one still cannot 放松 (relax).

Tiancheng 2020-11-26 16:49:04 So what I need to do now is continuously release the stuck programs.

Wind 2020-11-26 16:49:20 But don't try to release it all at once.

Tiancheng 2020-11-26 16:49:29 I have that tendency.

Wind 2020-11-26 16:49:32 You release what's most on the surface. One release, the feeling improves. If you do another release, your feeling will improve further. Doing this patiently will quickly clear the programs causing the stuckness.

Tiancheng 2020-11-26 16:50:27 Yes. When we're stuck, I doubt myself, wondering if I should go back to the stage of releasing emotions [Facepalm].

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When we're stuck, I doubt myself, wondering if I should go back to the stage of releasing emotions [Facepalm].

Wind 2020-11-26 16:51:13 Haha, don't轻易 (easily) regress yourself.

Tiancheng 2020-11-26 16:51:21 The mind says, you haven't experienced releasing emotions enough.

Wind 2020-11-26 16:51:35 The **Six Steps** don't ask you to regress. All answers are in the **Six Steps**.

Tiancheng 2020-11-26 16:51:50 I used releasing emotions to get out of *apathy*. Then I didn't want to use releasing emotions anymore. I started using releasing desires, but I often get stuck. All answers are in the **Six Steps**. OK. Then I will steadfastly release the stuck programs.

Wind 2020-11-26 16:53:03 As long as you deviate from the **Six Steps**, don't trust anyone. Even if Lester Levenson appeared before you, it could be fake. But the **Six Steps** are the perfect steps.

Tiancheng 2020-11-26 16:53:31 Really?

Wind 2020-11-26 16:53:39 Lester Levenson mentioned it.

Tiancheng 2020-11-26 16:54:10 Mentioned what?

Wind 2020-11-26 16:54:28 *Do you know what I'm saying? Even if an angel tells you something, if it's not in accordance with Truth, reject it, because there are so many high appearing beings that look like gods that you can be very easily fooled, until you know the Truth. Truth is the same throughout from infinity to infinity.*

Wind 2020-11-26 16:54:47 High-level beings can伪装 (disguise themselves) as God and masters to fool humans. So even if a "Lester Levenson" appears before you, if what he tells you违背 (violates) the **Six Steps**, don't

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follow. Just继续 (continue) to implement the **Six Steps**.

Tiancheng 2020-11-26 16:55:37 Do high-level beings refer to beings in the astral world and causal world?

Wind 2020-11-26 16:55:42 Yes.

Tiancheng 2020-11-26 16:56:40 Great!

Wind 2020-11-26 16:57:43 So, just implement the **Six Steps**.

Tiancheng 2020-11-26 16:57:51 Okay.

2020-11-26 Wind & Tiancheng – Talking Again About Kriya Yoga

Tiancheng 2020-11-26 17:00:23 Last time you said you knew 112 methods to reach freedom.

Wind 2020-11-26 17:00:29 Yes.

Tiancheng 2020-11-26 17:00:46 Before the Release Method, Kriya Yoga was the fastest.

Wind 2020-11-26 17:00:47 I taught Kriya Yoga to a few relatives who wouldn't accept the Release Method.

Tiancheng 2020-11-26 17:01:12 I've always wanted to know what Kriya Yoga actually is.

Wind 2020-11-26 17:01:23 [Group chat history] 2020-11-16 chat log, earlier. [**Wind**: I can teach you the technique, but I am not qualified to transmit the Dharma. **Wind**: Mouth. **Wind**: You'd better not use it. Someday, if your family or friends don't accept the Release Method, you can teach them...]

Tiancheng 2020-11-26 17:02:48 Sounds complicated.

Wind 2020-11-26 17:03:36 That's why transmission is needed. This is just an introduction. Besides, the Release Method is faster.

Wind 2020-11-26 17:03:49 Besides, the Release Method is faster.

Tiancheng 2020-11-26 17:03:53 How long did Yogananda's female disciple practice this method before merging into the Infinite?

Wind 2020-11-26 17:03:53 Much faster.

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According to Kriyananda, she also took many years.

Tiancheng 2020-11-26 17:04:54 Finally understand a bit about Kriya Yoga today.

Tiancheng 2020-11-26 17:04:59 Haha, how did you come to know these methods?

Wind 2020-11-26 17:05:27 Yogananda also配合 (combined) Kriya Yoga and invented an energization exercise.

Wind 2020-11-26 17:05:36 Although Kriya Yoga is not公开 (public), the energization exercise is public. I came to know these methods from *samadhi*.

Tiancheng 2020-11-26 17:06:01 Direct knowing?

Wind 2020-11-26 17:06:06 Then according to inner guidance, I found the appropriate classical language to express it.

Wind 2020-11-26 17:06:12 Yes, the methods were directly known. All 112.

Tiancheng 2020-11-26 17:06:26 Meaning, a master knows all methods?

Wind 2020-11-26 17:06:37 Yes, the master is all-knowing. All-knowing, all-powerful, all-present.

Tiancheng 2020-11-26 17:07:14 Were the teachings of Buddha and Jesus, as given in their time, the fastest methods then? For the people of that time.

Wind 2020-11-26 17:07:25 Yes, the methods most suitable for the human特质 (characteristics) of that era.

Tiancheng 2020-11-26 17:07:42 So, are their methods not suitable for the contemporary era?

Wind 2020-11-26 17:07:59 If you use their methods now, you cannot quickly reach freedom in the contemporary world.

Tiancheng 2020-11-26 17:08:12 Yes.

Wind 2020-11-26 17:08:23 In 70 years, humanity will进化 (evolve). There will be better methods. Because by then, humans will be able to feel the subtle nature of creation.

Tiancheng 2020-11-26 17:08:45

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Do the 112 methods you know also include the better methods from 70 years later?

Wind 2020-11-26 17:08:47 They can directly接触 (contact) God's thoughts and life particles. Yes, those 112 are all possible paths.

Tiancheng 2020-11-26 17:09:59 Communicating with you, I feel my own state提升 (elevating) as well.

Tiancheng 2020-11-26 17:10:15 I know this is not just mental satisfaction.

Wind 2020-11-26 17:10:26 Releasing is better. Keep releasing.

Tiancheng 2020-11-26 17:10:31 Yes. Ramana Maharshi said everything is预注 (predestined/predetermined)? What does he mean? Is it karma驱动 (driven)?

Wind 2020-11-26 17:11:49 In what context did he say that?

Tiancheng 2020-11-26 17:14:33

[Image of text: Ramana Maharshi on work...]

Visitor: Work takes up my best time and energy, I often feel too tired to focus on remembering God. **Ramana Maharshi:** The feeling "I am working" is the obstacle. Ask "Who is working?" Don't forget "Who am I?" Work will not bind you. It will happen automatically. Don't make any effort to work or to give up work. Your effort is the bondage. What is to happen will happen. If you are destined to not work, you won't find work even if you seek it. If you are destined to work, you cannot escape it. So surrender it to the higher power. You cannot choose to reject or keep it.

Visitor: Does work hinder realization of the Self?

Ramana Maharshi: No. For an enlightened one, only the Self is real, action is just a phenomenon, not affecting the Self. Even in action, the enlightened one has no sense of doership. His actions are without the掺杂 (admixture) of the discriminating mind. He watches the action without any attachment. This action is without any purpose. One practicing the path of wisdom can practice even while working. For beginners, it might be a bit difficult initially, but after some practice it will quickly take effect, and work will no longer be an obstacle to meditation.

Visitor: What is the practice? **Ramana Maharshi:** Continuously seeking "I," the source of this self. Find out who I am. The pure "I" is reality, the ultimate existence-consciousness-bliss. Forgetting the Self, all misfortune emerges; if one abides stably, then no misfortune can have any effect.

Part 2: Focusing on the Self includes focusing on work. Visitor: You said yesterday that when you focus on seeking the "inner God," external activities will automatically proceed. The biography of Sant Dnyaneshwar records that he sought God while teaching students, he forgot where his body was but could continue reciting the Lord's name. This makes me doubt whether I can safely let work proceed automatically? Shouldn't I pay some attention to the work?

Ramana Maharshi: The Self is everything. Now I ask you: "Are you separate from the Self? Can work be done without the Self? Or is the body separate from the Self?" None of these can be separate from the Self. The Self is omnipresent. So whether you有意 (intentionally) participate or not, all actions will proceed. Work will also proceed automatically. Focusing on the Self includes focusing on work.

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The sense of doership of three people is like carrying luggage on the head on a train.

Visitor: I am a partner in an engineering company. But my mind is not on this. I try to bring the concept of practice into the daily work of the company. **Ramana Maharshi:** That is good. If you surrender to the higher power, then everything is fine. That power always takes care of your work. Only when you consider yourself the doer do you have to reap the fruits of your actions. Conversely, if you surrender and acknowledge that your personal self is merely a tool of the higher power, that power will take care of your affairs and the results of your actions. You will no longer be affected by them, and the work will proceed不受 (unhindered). Whether you acknowledge the existence of power or not, the格局 (pattern) of things does not change. It's just a different perspective. Why do you carry your luggage on your head when traveling by train? Putting the luggage on your head or on the carriage floor, the train carries both you and the luggage. Keeping the luggage on your head all the time does not减轻 (lighten) the train's load, it just exhausts yourself in vain. The sense of doership in the world is like this.

Wind 2020-11-26 17:15:11 This passage is exactly what Lester Levenson mentioned in "The Way 2." Coincidentally, Lester Levenson quoted this very piece.

Tiancheng 2020-11-26 17:15:29 Just reading it, I feel it too.

Wind 2020-11-26 17:15:45 What he calls "predestined" is karma.

Tiancheng 2020-11-26 17:15:52 So, it's karma驱动 (driven).

Wind 2020-11-26 17:15:56 It's the karma you预设 (pre-set) before coming into this world. You cannot change it, because when you try to change, you create new karma.

Tiancheng 2020-11-26 17:16:19 Is it预设 (pre-set) in one's own mind?

Wind 2020-11-26 17:16:27 You can only transcend it.

Tiancheng 2020-11-26 17:16:37 Isn't it said that karma can be released? Karma is feeling.

Wind 2020-11-26 17:16:46 You can release. Release is transcending it. If you want a job, what促使 (prompts) you to want it? This is also part of karma.

Wind 2020-11-26 17:24

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You can only transcend it.

Tiancheng 2020-11-26 17:16:37 Isn't it said that karma can be released? Karma is feeling.

Wind 2020-11-26 17:16:46 You can release. Release is transcending it. If you want a job, what促使 (prompts) you to want it? This is also part of karma. **Karma includes cause and effect, action and reaction.** Therefore, when you transcend it, your motivation will also change. This is why there are many预设 (pre-sets) we will not change. If you retain the motivation to change it, you don't have the ability to change it; you will create new karma. If you release the motivation to change it, you will see its perfection and not try to change it. But you will change those things that should be changed.

2020-11-26 Wind & Tiancheng – Fearlessness is 50% Selfish, 50% Selfless

Tiancheng 2020-11-26 17:42:09 Before deciding to go all the way, let me say...

Wind 2020-11-26 17:42:46 Okay.

Tiancheng 2020-11-26 17:44:44 You said going all the way will directly enter *samadhi* for 25 years. Does that mean no one will be able to see your body?

Wind 2020-11-26 17:45:22 No, it means the body might die. It will look like a dead person.

Tiancheng 2020-11-26 17:45:47 And then after 25 years, it will come back to life?

Wind 2020-11-26 17:45:50 Yes.

Tiancheng 2020-11-26 17:46:04 So how do you plan to tell your family?

Wind 2020-11-26 17:46:04 In the highest *samadhi*, heartbeat and breathing stop. If I decide to go quickly, I won't say much. They have their own karma to walk.

Tiancheng 2020-11-26 17:47:03 You don't need to顾及 (consider) their feelings, right?

Wind 2020-11-26 17:47:33 It should be said: no need to顾及 (consider) their feelings in a世俗 (worldly) way. In the way most beneficial to their growth.

Tiancheng 2020-11-26 17:48:32 During those 25 years, if this body is gone,

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after 25 years, can you completely recreate an identical body?

Wind 2020-11-26 17:48:59 You can change to another one.

Tiancheng 2020-11-26 17:49:05 Like resurrection.

Wind 2020-11-26 17:49:08 You must know that being free is omnipotent. So there's no need to limit freedom.

Tiancheng 2020-11-26 17:49:25 Changing to another one, is it a different form? Any form is possible. Depends on the need.

Tiancheng 2020-11-26 17:50:07 Meaning, once you are free, this physical body of yours will die, right?

Wind 2020-11-26 17:50:24 It won't die. It will just appear dead. But it won't decompose. It will remain like this forever. Unless someone cremates it.

Tiancheng 2020-11-26 17:51:02 Then do you need to find a place to enter *samadhi* again? Hahaha.

Wind 2020-11-26 17:51:06 Yes. Will find a place不容易 (not easily) found.

Tiancheng 2020-11-26 17:51:17 Like the Himalayas. After freedom, can you choose not to need the 25 years of *samadhi*?

Wind 2020-11-26 17:52:17 I have the ability to choose. But I don't have the motivation to do so. Because this is the most perfect pre-set.

Tiancheng 2020-11-26 17:53:14 Like after freedom, you come back from the wall to help others. Can't you?

Wind 2020-11-26 17:53:24 I will come back. After 25 years.

Tiancheng 2020-11-26 17:53:44 But 25 years is a bit long.

Wind 2020-11-26 17:54:38

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I will wait until someone reaches Stream-Entry before entering *samadhi*. At that time, they will be the one who comes back after freedom.

Tiancheng 2020-11-26 17:55:02 Can you guide me to reach *Nirbikalpa Samadhi* before you go?

Wind 2020-11-26 17:55:12 Yes.

Tiancheng 2020-11-26 17:55:19 Really?

Wind 2020-11-26 17:55:30 If you reach it first, yes. Because someone must reach it with the Release Method.

Tiancheng 2020-11-26 17:55:52 If someone else reaches it first, will you tell me?

Wind 2020-11-26 17:56:01 Yes.

Tiancheng 2020-11-26 17:56:07 Great.

Wind 2020-11-26 17:56:09 Then, if you have any questions, just ask them. Someone who has reached *Nirbikalpa Samadhi*.

Wind 2020-11-26 17:56:37 Like owning an宇宙级 (cosmic-level) Google with infinite knowledge. Cosmic-level search engine.

Tiancheng 2020-11-26 17:57:09 Does that mean reaching omniscience?

Wind 2020-11-26 17:57:09 So, these are not problems, as long as another person achieves it. Of course, you hope that person is yourself.

Tiancheng 2020-11-26 17:57:28 I hope so.

Wind 2020-11-26 17:57:38 Not all-knowing like a master, but can随意 (freely) contact omniscience. Can decide at any moment to retrieve knowledge from *samadhi*.

Tiancheng 2020-11-26 17:57:42 I don't want to use the Release Method to make money anymore now.

Tiancheng 2020-11-26 17:57:51 I will use it to reach freedom.

Wind 2020-11-26 17:57:51 Can decide at any moment to retrieve knowledge from *samadhi*.

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Tiancheng 2020-11-26 17:58:17 Before, I had the idea of teaching the Release Method to make money.

Wind 2020-11-26 17:58:28 Using the Release Method to release, you can get more money, and also get things无数倍 (countless times) better than money.

Tiancheng 2020-11-26 17:58:37 Then I thought, *Get everything by releasing only*, so I can get money directly through release. Why bother working so hard? Yes.

Wind 2020-11-26 17:59:00 Yes, why try to struggle? Directly releasing is the smart person's way.

Tiancheng 2020-11-26 17:59:16 So now I kind of don't feel like sharing the Release Method much. I just want to release directly and achieve freedom.

Tiancheng 2020-11-26 18:00:05 But if someone wants to learn, I think I would still share, to the best of my ability.

Wind 2020-11-26 18:00:16 Yes, try to focus mainly on your own release.

Tiancheng 2020-11-26 18:00:24 Yes. Everyone has their own karma.

Wind 2020-11-26 18:00:37 Before *fearlessness*, sharing carries *wanting control and approval*.

Tiancheng 2020-11-26 18:00:42 Yes.

Wind 2020-11-26 18:00:52 *Fearlessness* is 50% selfish, 50% selfless.

Tiancheng 2020-11-26 18:00:53 I clearly feel that.

Wind 2020-11-26 18:01:00 Afterwards, you can decide to help others. This will促进 (promote) your own release.

Wind 2020-11-26 18:01:24 If at that time you are still focused on your own self-awareness, you will stop releasing. These are all covered in Lester Levenson's videos.

Wind 2020-11-26 18:01:43 But at the current stage, you should focus on your own release.

Tiancheng 2020-11-26 18:01:56 Focusing on your own self-awareness – what does that mean?

Wind 2020-11-26 18:03:05

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This is translated in the Bilibili video by "The Tree in the Dream."

Tiancheng 2020-11-26 18:05:16 Do you have a link?

Wind 2020-11-26 18:05:46 Sedona Method, Mr. Lester Levenson Video Collection... The fourth video.

Tiancheng 2020-11-26 18:05:56 Thanks.

2020-11-26 Wind & Tiancheng – Through Release, One Has the Ability to Change the Body

Tiancheng 2020-11-26 17:18:54 My neck is crooked.

Wind 2020-11-26 17:19:18 Then first you need to prove to yourself that you have the ability to change your body.

Tiancheng 2020-11-26 17:19:20 I've always had the motivation to want to change it.

Wind 2020-11-26 17:19:21 Through release.

Tiancheng 2020-11-26 17:19:41 These past two days, I've been releasing in front of the mirror. The drive of *wanting to control* is particularly obvious. Can I correct my neck through release?

Wind 2020-11-26 17:20:22 Of course. What is Lester Levenson's favorite teaching?

Tiancheng 2020-11-26 17:20:39 *Get everything by releasing only.*

Wind 2020-11-26 17:20:39 *get everything by releasing only everything means everything*

Tiancheng 2020-11-26 17:21:03 Today, while releasing, I also thought of that sentence, and it had many resonances. *Every impossible, no matter how impossible immediately become a possible when completely release on it*

Wind 2020-11-26 17:21:25 Yes.

Tiancheng 2020-11-26 17:21:28 So, I decide to验证 (verify it).

Wind 2020-11-26 17:21:38 So the answers to these questions are all the same.

Wind 2020-11-26 17:21:41 The answer is yes.

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Tiancheng 2020-11-26 17:21:46 Okay.

Wind 2020-11-26 17:21:49 *Every impossible, no matter how impossible immediately become a possible when completely release on it*

Tiancheng 2020-11-26 17:22:01 Because I'm still in the stage of doubt, I always feel like asking you.

Wind 2020-11-26 17:22:11 It's okay. Verify it through continuous release.

Tiancheng 2020-11-26 17:22:23 Intellectually, I know it. But because I haven't achieved it, I haven't truly believed it. Is my crooked neck driven by karma?

Wind 2020-11-26 17:23:17 Yes. Everything is karma.

Tiancheng 2020-11-26 17:23:35 Yes. Because I think the body is the result of the mind. Change the mind, and the body will naturally change.

Wind 2020-11-26 17:24:31 That's right.

Tiancheng 2020-11-26 17:24:35 After freedom, even the body can be kept immortal.

Wind 2020-11-26 17:24:45 If you don't hold the picture of illness in your mind, you cannot get sick.

Tiancheng 2020-11-26 17:24:49 So my neck should also be correctable.

Wind 2020-11-26 17:24:59 These are currently theory for you.

Tiancheng 2020-11-26 17:25:04 Yes.

Wind 2020-11-26 17:25:05 You need to turn them into experience.

Tiancheng 2020-11-26 17:25:10 I need to 验证 (verify). If a master voluntarily leaves the material world, do they actively put a picture of illness in their mind?

Wind 2020-11-26 17:26:05 No.

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Tiancheng 2020-11-26 17:26:21 Then what is it?

Wind 2020-11-26 17:26:21 Leaving the material world is just a decision.

Tiancheng 2020-11-26 17:26:44 When you decide to leave, does the body naturally get sick?

Wind 2020-11-26 17:26:49 Then *undo* the whole world. If you mean getting sick, then the master actively put in a picture. For example, Lester Levenson chose to put in cancer. Yogananda chose to put in heart disease.

Tiancheng 2020-11-26 17:27:39 Did all masters choose this autonomously?

Wind 2020-11-26 17:27:39 The Buddha had back pain and a poisonous mushroom. Yes.

Tiancheng 2020-11-26 17:27:50 Unbelievable.

Wind 2020-11-26 17:28:01 They chose to let the body experience what was pre-set before coming.

Tiancheng 2020-11-26 17:28:11 Before, I thought masters couldn't maintain the body.

Wind 2020-11-26 17:28:16 This is in the "Perfect Body" chapter of "The Ultimate Freedom Path."

Tiancheng 2020-11-26 17:28:41 Are the principles in "The Ultimate Freedom Path" completely correct?

Wind 2020-11-26 17:28:45 Of course.

Tiancheng 2020-11-26 17:28:51 Yes.

Wind 2020-11-26 17:28:54 A master is 100% correct. If they are 0.000001% incorrect, they are not a master.

Tiancheng 2020-11-26 17:29:25 Did Jesus choose the cross to demonstrate immortality?

Wind 2020-11-26 17:29:34 To demonstrate resurrection. To show our essence.

Tiancheng 2020-11-26 17:30:34 OK. I'll use my neck to实践 (practice)! I've always thought it was so ugly.

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I'll correct it.

2020-11-26 Wind & Tiancheng – The More People Who Learn From Him, the More It Proves He's Not a Master

Tiancheng 2020-11-26 18:21:08 After looking at these pictures, so your only reason for staying here now is to help others.

Wind 2020-11-26 18:21:50 Yes, and then I go towards freedom.

Tiancheng 2020-11-26 18:21:27 Have you reached the state where you can manifest instantly with a single thought?

Wind 2020-11-26 18:22:40 Yogananda said that one must liberate six people to become completely liberated themselves. When I first entered *Nirbikalpa Samadhi*, I often involuntarily read things about others around me, and things happened very quickly.

Tiancheng 2020-11-26 18:23:00 Involuntarily reading others' karma?

Wind 2020-11-26 18:23:20 Now I'm with my mother, and I consciously made myself a bit duller. Yes.

Tiancheng 2020-11-26 18:24:18 In *Nirbikalpa Samadhi*, can you teleport instantly?

Wind 2020-11-26 18:24:33 *Nirbikalpa Samadhi* is just a state. In this state, you are in complete contact with infinite consciousness. I haven't consciously experimented with teleportation, but I've experienced it twice unconsciously.

Tiancheng 2020-11-26 18:25:22 Meaning, helping six people reach liberation – does this liberation refer to complete liberation or Stream-Entry?

Wind 2020-11-26 18:25:23 It happens extremely naturally. Reaching complete liberation. But here it refers to a *Jivanmukta*.

Tiancheng 2020-11-26 18:26:06 Lester Levenson said in "The Ultimate Freedom Path" that when he went mountain climbing with a friend, on the way back, teleportation happened.

Wind 2020-11-26 18:26:06 A *Jivanmukta* must help at least six people attain liberation before they become a Siddha.

Tiancheng 2020-11-26 18:26:58 Meaning, Lester Levenson has already helped six people reach *Jivanmukta*?

Wind 2020-11-26 18:27:33 Yes. At least.

Tiancheng 2020-11-26 18:27:51 Do you know who they are?

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I know one, Kam. Pamela and Nirmala are not free. They just mistook a unitive experience for freedom.

Tiancheng 2020-11-26 18:28:45 I seem to have heard that one of them, Nirmala, also used the Release Method?

Wind 2020-11-26 18:29:25 Nirmala misunderstood the **Six Steps**. She used the Release Method and took Hale Dwoskin's advanced class.

Tiancheng 2020-11-26 18:29:48 The one who later went to India?

Wind 2020-11-26 18:29:48 But Hale Dwoskin invited an Indian teacher to teach. She left with the Indian teacher, gave up the Release Method. She mistook a unitive experience for awakening. Same as Sadhguru.

Tiancheng 2020-11-26 18:30:25 Is Sadhguru free?

Wind 2020-11-26 18:30:30 No. He mistook a unitive experience for enlightenment.

Tiancheng 2020-11-26 18:28:45 What state does a unitive experience belong to? Do you know Adyashanti?

Wind 2020-11-26 18:31:44 Slightly heard of him. I don't pay much attention to市面上 (popular) masters, because Yogananda said he is the last guru. So it's impossible for a public-type master to appear.

Tiancheng 2020-11-26 18:32:29 He is the last guru. What does that mean?

Wind 2020-11-26 18:32:30 All public-type teachers are fake masters. **The more people who learn from him, the more it proves he's not a master.** The era of the guru is over. Yogananda is the last.

Tiancheng 2020-11-26 18:33:11 Yogananda is the last.

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Then what? The beginning of what era?

Wind 2020-11-26 18:33:49 There will be awakened people, but they will be very小众 (niche). That's what it means.

Tiancheng 2020-11-26 18:34:16 Did Yogananda know about Lester Levenson and the Release Method's arrival?

Wind 2020-11-26 18:34:27 Yogananda certainly knew. The master knows everything. Yogananda left this world just a few days before Lester Levenson's awakening. Therefore, his students couldn't understand him.

Tiancheng 2020-11-26 18:38:32 Do you get annoyed by me asking so many questions?

Wind 2020-11-26 18:38:37 Not annoyed. I also asked questions before reaching *samadhi* myself.

Tiancheng 2020-11-26 18:39:30 Then I'll ask whenever I have questions.

Wind 2020-11-26 18:39:43 It's okay.

Tiancheng 2020-11-26 18:40:23 Did Yogananda leave because he knew a master would appear?

Wind 2020-11-26 18:40:42 His mission was complete. He chose to leave autonomously. March 7, 1952.

Tiancheng 2020-11-26 18:40:59 Just like you need to wait until someone reaches Stream-Entry.

Wind 2020-11-26 18:41:11 Lester Levenson began his exploration in January 1952 and was completely awakened in April.

Tiancheng 2020-11-26 18:41:43 Was Lester Levenson the fastest to awaken?

Wind 2020-11-26 18:41:49 No.

Tiancheng 2020-11-26 18:41:50 He did it in three months.

Wind 2020-11-26 18:41:57 There were even faster ones in history.

2020-11-26 Stream-Entry is *Nirbikalpa Samadhi*

Zhangdai 2020-11-26 22:25:28

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What state is Stream-Entry?

Ruyi Tianzhen 2020-11-26 22:38:07 Is Stream-Entry the first fruit (Sotapanna)?

Tiancheng 2020-11-26 22:40:35 Stream-Entry is *Nirbikalpa Samadhi*.

Wind 2020-11-26 22:41:00 It is also the first fruit, yes. I used the Agama terminology.

Tiancheng 2020-11-26 22:41:08 In the Release Method, it means safely achieving the **First Step**. You want freedom more than you want the world.

Wind 2020-11-26 22:41:12 Sotapanna, Stream-Entry. After this, every choice you make朝向 (faces) freedom. This is the turning of the stream's flow, from the flow of ordinary beings转向 (turning towards) the stream of noble ones.

Tiancheng 2020-11-26 22:42:07 It is complete achievement.

2020-11-26 Humanity's Night is the Enlightened One's Day

Tiancheng 2020-11-26 23:13:03 "Humanity's night is the enlightened one's day." What does this actually mean?

Wind 2020-11-26 23:13:15 I don't sleep. The enlightened one is always awake, so it is daytime. Those not awakened, whether sleeping or not, are always asleep.

Tiancheng 2020-11-26 23:14:05 What about "Humanity's day is the enlightened one's night"?

Wind 2020-11-26 23:14:29 Your so-called day is actually a dream. The world you see when you open your eyes is just a dream. The dream is night. Waking up is day. The day you see is actually within a long night.

Tiancheng 2020-11-26 23:17:54 Yes. Yes.

2020-11-27 When Remaining in "Awareness" Accepting Everything, You Have Actually Stopped Releasing; Explanation of Two Types of Samadhi

Zaiyan 2020-11-27 08:27:44 Teacher Wind, I would like to ask for your advice.

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My current feeling is this: No matter what feeling it is, whether emotion or desire, all sensations can be automatically released through "allowing, accepting." No matter what feeling, in allowing and accepting, it quickly turns into a feeling of love, love for oneself. In allowing, more negative emotions that I previously dared not acknowledge surface. I simply do not 对抗 (resist), just accept it, and it quickly becomes 轻松愉悦 (light and pleasant). I feel the love that comes from accepting myself. In allowing and accepting, the *wanting* is dissolved, because *wanting* is not allowing, not accepting. At the level of awareness, *wanting* is a controlling force. Allowing and accepting is loosening, letting go completely. Teacher, is it correct that I simply let it be on its own in awareness, without distinguishing between emotion and desire, just releasing? Is this right, teacher? Thank you.

Wind 2020-11-27 08:32:49 Allowing feelings to surface and leave is indeed a simple description of the release process. Therefore, in the method, many Release Method practitioners can easily 转变 (shift) to allowing and accepting. Without entering the **Six Steps**, you cannot reach freedom. There is something we call "pure awareness."

Zaiyan 2020-11-27 08:35:43 Is it that in awareness, there is an undiscovered control?

Wind 2020-11-27 08:35:56 Or called *flow of awareness*. Lester Levenson, in his early days, described the *flow of awareness*. He was describing the ultimate state of being.

Zaiyan 2020-11-27 08:36:38 The essence, some call it.

Wind 2020-11-27 08:37:00 Many descriptions. But the process of reaching it is rigorous. When people try to introspect, or just sit quietly, it's equivalent to trying to forcibly separate the senses and life force. Before one reaches the stage of *pranayama*, life force flows outward, towards the senses. Therefore, when the life force (*prana*) at the physical and mental levels is not yet fully under your control, trying to use the mind to control oneself into pure awareness cannot be effective.

Zaiyan 2020-11-27 08:40:32 Yes, it might actually still be at the mental level.

Wind 2020-11-27 08:40:53 Life force flows inward, senses naturally 关闭 (close). Only then can awareness potentially be pure. So as to reach *samadhi*. *Samadhi* has two stages. The **Six Steps** are a complete map. If any step is not achieved, you will stagnate. When people mentally believe they are remaining in "awareness" accepting everything, they have actually stopped releasing. They have 丢弃 (discarded) the **Fourth Step** of continuous release.

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Zaiyan 2020-11-27 08:44:22 Interrupting: how is life force flowing inward achieved in the Release Method?

Wind 2020-11-27 08:44:56 Continuously release *wanting control and approval* at the causal level. **Because your flow towards the senses = flow towards the world.** The world $\equiv$ *wanting control and approval*. If you release continuously, life force will be completely controlled. It no longer flows outward.

Zaiyan 2020-11-27 08:46:36 How to avoid this situation?

Wind 2020-11-27 08:46:52 Don't change the process. **Just continuously release *wanting control and approval*, and *wanting safety*.**

Zaiyan 2020-11-27 08:51:30 For *wanting control and approval*, can I not identify them, just know them as a fluctuation, and release them? Or must I clearly identify them at the mental level? For example, just knowing that all feelings are actually *wanting to survive*, or the fear of survival.

Wind 2020-11-27 08:51:59 If you are truly releasing at the level of *wanting*, you will recognize them. Initially, there might be some mental help. Later, it's direct recognition.

Zaiyan 2020-11-27 08:53:33 But at the mental level or in feeling, you can directly trace back to the fear of survival. At this point, should you still distinguish between control and approval?

Wind 2020-11-27 08:54:07 If you feel the *wanting to survive*, then release the *wanting to survive*. Each release should be like the first release. Just release whatever *wanting* you are currently aware of.

Zaiyan 2020-11-27 09:01:19 For example, fear, you can release it directly. But you can also use the mind a bit to trace back to *wanting to survive*. If you don't trace back, just releasing the emotion of fear – at this time, is it better to use the mind to trace back?

Wind 2020-11-27 09:02:15 Yes, after tracing back mentally, you can contact that *wanting to survive*, and the release will be deeper.

Zaiyan 2020-11-27 09:02:25 Yes. I also want to ask for advice: Why can't I feel significant energy changes? Also, I feel that placing attention in the abdomen (inner, not physical body) makes me feel more 稳定 (stable) and whole. Is this experience correct? That is, can I place my attention in the abdomen to keep my energy stable and whole? I feel that placing attention in the abdomen, as if the spine straightens, makes release smoother.

Wind 2020-11-27 09:07:09

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Release doesn't actually require a fixed posture. Placing attention in the feeling center is correct.

Zaiyan 2020-11-27 09:08:48 Could everyone's feeling center be different? Some in the chest, some more towards the abdomen.

Wind 2020-11-27 09:10:41 That's not likely. The design of the body is consistent. The chest and abdomen refer to the large area of the chest and abdomen, right? That's the heart chakra in yoga.

Zaiyan 2020-11-27 09:11:34 I thought it was the heart chakra, solar plexus chakra, and navel chakra. But the solar plexus and navel chakras are also连带 (connected) with feelings from emotions and desires.

Wind 2020-11-27 09:13:50 Q: I used to focus between the eyebrows, but now I've shifted to the heart chakra. **Lester Levenson:** *The heart is a good place because it is the center of feeling, and feeling is closer to the Self than thought. It depends on your background. If you're a vichara jnani, it'll be the heart, but not on the left side, on the right side. If you're a raja yogi it'll be between the eyes. When I did my concentrating it wasn't on any location; it was on wanting to have the answer. Concentrate on seeking the answer.* This is from "The Ultimate Freedom Path," Lester Levenson's explanation of the feeling center. It clearly states the heart chakra.

Zaiyan 2020-11-27 09:16:43 Right, I forgot. I thought this was the answer for meditation. For you to enter *samadhi*, it should be a very deep state of stillness. Can you achieve this simply by releasing anytime, anywhere in daily life? Or is it necessary to have a certain length of quiet, focused release to possibly enter?

Wind 2020-11-27 09:19:32 There are two types of *samadhi*: One is *seed-bearing samadhi*. One is *seedless samadhi*. When you reach *seedless samadhi*, you can enter at any time, because as a prerequisite, the life force of body and mind has been completely mastered.

Zaiyan 2020-11-27 09:20:27 Can you explain in detail?

Wind 2020-11-27 09:20:28 A decision is enough to enter.

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I reached *seed-bearing samadhi* very early on, when I was practicing the Pa Auk method in middle school. It suppressed the afflictions. In 瑜伽科学 (yogic science), what is called *Nirbikalpa Samadhi* is precisely a stage where one has already turned. Similar to the Buddha's description of Stream-Entry. The 转变 (transformation) of life's flow. In Lester Levenson's terms, it is completely achieving the **First Step**. From then on, every choice you make will naturally tend towards freedom. Only at this point do you turn from the flow of ordinary beings to the stream of noble ones. And you will never regress again. There is only one direction to move forward: freedom.

Zaiyan 2020-11-27 09:26:04 How can the **First Step** be achieved? Is it an intention? Or is it the result of release?

Wind 2020-11-27 09:26:20 It is the result of continuously implementing the **Six Steps**. This can be done through a guidance in "The Way."

Zaiyan 2020-11-27 09:26:42 Which one?

Wind 2020-11-27 09:26:57 For example, obtain everything you want through release. When you do this, you will slowly discover that what you are seeking in everything is happiness. And the only source of happiness is the mind becoming quiet, allowing infinite being to manifest more. Therefore, you will increasingly tend towards freedom. Until you completely experience the only source of happiness. At that point, you will naturally give up attempts in other directions. All life force will集中 (concentrate) in one direction. Only one goal remains: freedom. This is the complete achievement of the **First Step**. Then you will naturally fall into the remaining five steps. At this point, you will naturally give up attempts in other directions. All life force will集中 (concentrate) in one direction. Only one goal remains: freedom. This is the complete achievement of the **First Step**. Then you will naturally fall into the remaining five steps. That is freedom. This is the complete achievement of the **First Step**. Then you will naturally fall into the remaining five steps.

Zaiyan 2020-11-27 09:28:56 I've tasted a little bit. Each successful release brings提升 (elevated) happiness. Is *seed-bearing samadhi* something the Release Method aims for?

Wind 2020-11-27 09:32:33

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You might experience it naturally. Just don't stop releasing.

Zaiyan 2020-11-27 09:44:31 Thank you, teacher. Grateful.

2020-11-27 What Are Suggestions for the Physical Body and the Difference Between Unitive Experiences and Freedom?

Zaiyan 2020-11-27 09:36:54 Also, I want to ask the teacher: Yogananda strongly emphasized the修炼 (cultivation/practice) of energy. How does our Release Method accomplish rapid changes in the energy at the physical level? For example, my own body is very unhealthy. Besides releasing the accompanying emotions like fear, are there any good suggestions regarding the physical body?

Wind 2020-11-27 09:37:37 The body is merely the result of mental images. Therefore, releasing the basic desires is the fastest. Lester Levenson said there are three levels of healing. The spiritual level is the fastest, which is knowing that your body is perfect. Achieving this through release is the fastest. If you want to adjust energy at the *Prana* level, it requires long, hard practice.

Zaiyan 2020-11-27 09:53:22 Another question, teacher: What is the difference between a unitive experience and freedom? You said Hale Dwoskin and his group mistook a unitive experience for freedom.

Wind 2020-11-27 09:55:04 **Wind 2020-11-27 09:55:04** Unitive experiences were very common among my fellow practitioners during my meditation days. They occur when your life force separates from the senses and flows inward. They are normal experiences, precursors to entering *samadhi*.

Zaiyan 2020-11-27 09:56:18 Meaning, at this time, there might still be desires that haven't been released cleanly, right?

Wind 2020-11-27 09:56:48 **Wind 2020-11-27 09:56:48** Not only that. This hasn't yet reached *Nirbikalpa Samadhi*; it's just the growth of boundless consciousness. Yogananda's editor, Laurie, mistook this for reaching the Infinite. **Wind 2020-11-27 09:57:30** It 滋长 (nourished/grew) the sense of self. **Wind 2020-11-27 09:57:38** Thus causing downfall.

Zaiyan 2020-11-27 10:01:30

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Okay, teacher. Thank you. Grateful.

2020-11-27 If You Feel Good, Then Continue Releasing that Good Feeling, and the Feelings Underneath Will Emerge

Yellow 2020-11-27 18:38:15 Teacher, I thought I had reached *peace*, but then I found myself falling back down. The goal also wasn't achieved. I think I released incorrectly. Was I deceived by my mind? How can I ensure my feeling of lightness is genuine? How can I be sure I'm not suppressing?

Wind 2020-11-27 18:38:39 Just keep releasing. If you feel good, then continue releasing that good feeling. The feelings underneath will emerge.

Yellow 2020-11-27 18:38:44 Could my mind be pretending to feel good? I'm afraid of that.

Wind 2020-11-27 18:38:49 If you feel afraid, release the emotion of fear. @

2020-11-28 Wind & Tiancheng – The Release Method Directly Leads to *Nirbikalpa Samadhi*

Tiancheng 2020-11-28 08:47:25 Wind, for a person who has reached *Nirbikalpa Samadhi*, on the emotion chart, have they reached the state of *acceptance* and *peace*? Or have they reached the state of Being?

Wind 2020-11-28 08:47:29 A person who has reached *Nirbikalpa Samadhi*, after death, will enter places like Hiranyaloka. The karma of the material world is cleared. The karma of the astral and causal worlds remains.

Tiancheng 2020-11-28 08:47:35 Can they not enter the causal world?

Wind 2020-11-28 08:48:05 They can, but the astral world karma hasn't been cleared yet. They will not return to the material world. Therefore, the gross A G F L A P has been cleared. What remains is C A P.

Tiancheng 2020-11-28 08:48:19 Gross A G F L A P – is that the karma of the material world?

Wind 2020-11-28 08:48:33

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There are also wars in the lower astral world, but those are brought by people with residual material world karma. They will undergo 双重轮回 (dual reincarnation) between the material and astral worlds.

Tiancheng 2020-11-28 08:48:38 Can people who haven't completely cleared material karma also ascend to the astral world?

Wind 2020-11-28 08:48:44 Yes, but to the lower astral realms. "Just as prophets are sent to earth to help humanity eliminate physical karmic obstacles, I was appointed by God to a spiritual planet to serve as a spiritual teacher," Sri Yukteswar explained. It is called Hiranyaloka or the "luminous astral planet." There I help advanced souls eliminate their own astral karmas, reaching liberation from the cycle of reincarnation in the astral world. The residents of Hiranyaloka are highly evolved spiritually: all of them, at the time of their last death on earth, have reached the state of consciously leaving the body through the power of meditation. A person on earth cannot enter Hiranyaloka unless they have attained the state of the higher *Nirbikalpa Samadhi* (Note 1) from *Savikalpa Samadhi*. (Translator's note: The astral world has different levels. Those mentioned in this chapter include the first-level ordinary astral world, the second-level Hiranyaloka, and the third-level causal world. These three levels are still within the universal world of cyclic existence and relative duality (Maya), i.e., the cosmic dream. Only after completely clearing all astral karmas and transcending the causal world, uniting with the Kingdom of God, can a soul completely 跳脱 (leap out of) the circle of causal relativity and duality, i.e., return to reality. Generally speaking, karma includes the karma of the material world (material desires) and the astral world. Most souls on earth reincarnate between the material world and the ordinary astral world. Those who have completely eliminated material karma and only retain astral karma reincarnate between the astral world and the causal world.) The ordinary astral universe – not the more refined Hiranyaloka astral heaven – houses millions of souls, more or less recently arrived from earth. Among them are countless fairies, mermaids, fish, animals, goblins, gnomes, demigods, and elves, all living on different astral planets according to their karma. There are various celestial mansions or vibrational regions for good and evil spirits. Good spirits can travel freely, while evil spirits are confined to limited areas. Just as humans live on the land's

surface, insects in the earth, fish in water, and birds in the air, souls of different levels are assigned to regions suitable for their vibration. Disputes and wars occur among those 墮落 (fallen) angels expelled from other worlds. They attack each other with rays of life-particle bombs or mental mantras (Note 3). These souls inhabit the darker, lower regions of the astral universe, striving to eliminate their evil karma.

Tiancheng 2020-11-28 08:50:10 *Savikalpa Samadhi* – is that seed-bearing samadhi? Meaning residual A G F L A P?

Wind 2020-11-28 08:50:15 Yes.

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Here, *dhyana* in the eight limbs of yoga has the special meaning of continuously meditating on God.

Tiancheng 2020-11-28 08:50:21 How long did it take you to reach this stage using the Release Method?

Wind 2020-11-28 08:50:22 Generally speaking, the Release Method directly leads to *Nirbikalpa Samadhi*. Because it is not a method for training concentration. So normally, one does not go through the *Savikalpa* stage. However, there are exceptions.

Tiancheng 2020-11-28 08:50:41 Tell me.

Wind 2020-11-28 08:50:44 When you release until you are very *high*, you can easily concentrate. At that time, just one focus point is needed, and you might enter *Savikalpa Samadhi*. Just need the mind to stay on it for a while. You will experience boundless consciousness.

Tiancheng 2020-11-28 08:51:10 That's what Yogananda's editor experienced?

Wind 2020-11-28 08:50:14 At that time, it's easy to mistakenly believe oneself omniscient.

Tiancheng 2020-11-28 08:50:20 Boundless consciousness.

Wind 2020-11-28 08:50:39 Yes.

Tiancheng 2020-11-28 08:50:40 What is boundless consciousness?

Wind 2020-11-28 08:50:41 You might experience what Buddhism calls the first, second, third, fourth *dhyana*, and even the formless attainments. The highest is the attainment of neither perception nor non-perception.

Tiancheng 2020-11-28 08:50:49 The highest is the attainment of neither perception nor non-perception. Is it still at what stage?

Wind 2020-11-28 08:51:18 Still at the stage of *Savikalpa Samadhi*.

Tiancheng 2020-11-28 08:51:40 Yes.

Wind 2020-11-28 08:51:41 *Seed-bearing samadhi*. Therefore, Buddhism says that calmness and insight, *samadhi*, are not liberation.

Tiancheng 2020-11-28 08:52:00 Boundless consciousness – has it reached the stage of *Savikalpa Samadhi*?

Wind 2020-11-28 08:52:14 It is indeed not liberation.

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It's merely temporary separation. Like what Nirmala and Sadhguru experienced.

Tiancheng 2020-11-28 08:52:24 Yes. Boundless consciousness – is it also a unitive experience?

Wind 2020-11-28 08:52:30 Boundless consciousness is one way of saying "everywhere." Unitive experiences sometimes don't even reach this level. What people call unitive experiences can sometimes be very shallow.

Tiancheng 2020-11-28 08:52:45 Yes. I see. Thank you.

2020-11-28 The First Step is Achieved by Continuously Confirming the Source of Happiness

Yellow 2020-11-28 11:16:12 I think I haven't achieved the **First Step** yet [Facepalm]. Can I still do the remaining steps? [Facepalm]

Wind 2020-11-28 11:16:20 It doesn't matter. The **First Step** isn't achieved by shouting slogans. It's achieved by continuously confirming the source of happiness. Therefore, you can definitely use the Release Method to achieve your goals. Just don't stop.

2020-11-28 Wind & Tiancheng – The Source of Intelligence

Wind 2020-11-28 11:43:15 Three months later, I joined a metaphysical group, Dr. Sheffield's group, just two blocks away. He would call students up front to speak. The first time he called me, I told him I didn't want to go up, so he skipped me. Then, after he stopped asking me, I realized this was stupid. The only reason I didn't speak was that past tendencies still remained, but their validity had completely disappeared. The compulsion was gone, although the tendency still remained, it was like a burnt rope. If you try to pick up a burnt rope, it will break. It looks like a rope, seems like a rope, but it has no strength. Seeing this, I voluntarily stepped forward to speak. The first time in my life! Here I was, in front of a group of about 60 people. When I got there, I was surprised I wasn't nervous. I looked at them, they looked at me. And as I was speaking, a second thing was happening in the background: "Wow!" I kept thinking. "This is so easy. I never knew it was so simple!" This was the first time in my life I

stood in front of a group and spoke. So Lester Levenson also did some experiments after awakening. He knew he was omniscient and omnipotent, and had released all karma, but the ashes of the rope were still there. That was some residual impressions.

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Tiancheng 2020-11-28 11:50:33 Where is this content from?

Wind 2020-11-28 11:50:45 The book "Freedom's Path" was translated by the group leader using translation tools.

Tiancheng 2020-11-28 11:51:16 Is "Freedom's Path" narrated by Lester Levenson?

Wind 2020-11-28 11:51:19 However, this was one of Lester Levenson's audios that someone turned into a book, with some textual polishing.

Tiancheng 2020-11-28 11:51:31 Audio from when?

Wind 2020-11-28 11:51:31 The time period is uncertain. I've heard this audio.

Tiancheng 2020-11-28 11:51:54 Do you have this audio content?

Wind 2020-11-28 11:51:57 On YouTube.

Tiancheng 2020-11-28 11:52:11 Is the name "Freedom's Path"?

Wind 2020-11-28 11:52:15 No, it should be "The Source of Intelligence."

Tiancheng 2020-11-28 11:57:47 How can I find content on YouTube?

Wind 2020-11-28 11:58:15 Release. Except for the initial stage, afterwards, I didn't actively seek content. Content came to me.

Tiancheng 2020-11-28 11:59:47 Yes.

2020-11-28 *Nirbikalpa Samadhi* Does Not Regress

Zhangdai 2020-11-28 11:58:15 Through continuous release, we reach *Nirbikalpa Samadhi*. Can the subsequent five steps of the Six Steps be carried out inertially until we reach freedom? Is *Nirbikalpa Samadhi* a state you enter once and can then often enter until continuously abiding, or is it an experience you enter once and then regress from?

Wind 2020-11-28 12:01:24 *Nirbikalpa Samadhi* does not regress.

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Zhangdai 2020-11-28 12:10:23 So *Savikalpa Samadhi* is easier to enter? Although it regresses, it still brings some 通透 (clarity/insight), allowing one to understand many things and accelerate release.

Wind 2020-11-28 12:10:57 It's possible that contacting boundless consciousness can 助长 (nourish) the sense of self, like Laurie Pratt. It's possible to fall.

Zhangdai 2020-11-28 12:11:18 Fall from then on? Ah.

Zhangdai 2020-11-28 12:11:50 No wonder Lester Levenson emphasized, "gentian to release," once you taste the sweetness, don't stop.

2020-11-28 Continuous Release and Getting Stuck

Wind 2020-11-28 14:36:58 So-called continuous release means you release once, then release again, then release again. Getting stuck is the same. Every time you're stuck, you are *wanting to control*. So release the *wanting to control*. Treat each stuck moment as if it's the first time you're stuck, and release. If you really release continuously like this, when you reach a stage where you spend more than 50% of your time releasing, you'll find it 超越 (surpasses) the habit of suppression. When it becomes your new habit, you'll find releasing as natural as breathing. This comparison to breathing is just a metaphor. It doesn't mean release with your breath. Lester Levenson described it: Even when you're with others, you can release continuously, all day long, without stopping. You've probably experienced the state where it comes up and floats out, comes up and floats out. You must reach and achieve this. Truly, there is so much "garbage." Occasional release also has benefits. But if you want to release it all, 大量 (a great deal) of release, continuous release, look at the **Six Steps**. You must keep release continuous. All day long, continuously let (feelings) surface and flow out. You become aware of a feeling and release it. It's somewhat like sitting and observing it, watching it continuously happen. *comes up and floats out* – surfaces, flows out. Surfaces, flows out. It won't stop.

2020-11-28 Wind & Tiancheng – Practical Experience of *Nirbikalpa Samadhi*

Tiancheng 2020-11-28 22:02:16

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Wind, are you there? I'd like to hear you talk about the practical experience of *Nirbikalpa Samadhi*.

Wind 2020-11-28 22:03:47

I only learned this term later. I studied Southern and Northern Buddhism for many years. To read the Pali Canon, I 专门 (specially) learned Pali. Therefore, at that time, I immediately "reset" the Agama Sutras. I deeply understood the meaning of "Stream-Entry" in the Agamas. Stream-Entry, entering the stream. When you 彻底 (completely) achieve the **First**

Step of the Six Steps, every tendency and choice you make 导向 (leads towards) freedom. The wisdom of seeing suffering is the precursor to achieving the **First Step**. You will see that the world's direction $\equiv$ suffering. And the direction of freedom – Infinite Being – is the only source of happiness. You will spontaneously stop all attempts to 撞 (crash) into the world bloodied to seek happiness.

2020-11-28 Wind & Tiancheng – How Can One Quickly Achieve the First Step Experientially?

Tiancheng 2020-11-28 22:08:50 How can one quickly achieve the **First Step** experientially? That is, to reach the Stream-Entry stage.

Wind 2020-11-28 22:09:14 Implement the **Six Steps**. The step within the Six Steps that is most 容易 (easily) overlooked is the **Sixth Step**. But the **Sixth Step** is precisely the key to achieving the **First Step**. Because, factually, on an experiential level, you are seeking happiness in the direction of the world. So you need to 实践 (practice) Lester Levenson's favorite teaching: *get everything by releasing only*. Every time you want something, achieve it through release. This gain will make you want to release even more. Continuously confirming your *gain* will make you release continuously. Until you discover that your goals are 一个个 (one by one) realized, yet you still are not happy. Then, on an experiential level, you will "discover" that things fundamentally cannot bring you happiness. Instantly, you will become aware of the only source of happiness. At this moment, a change in the flow will immediately occur. A complete change in the flow of life. You completely turn the direction. This is the complete achievement of the **First Step**. Wanting freedom more than wanting the world. Then, as Lester Levenson said, you will continuously fall into the remaining five steps.

2020-11-28 The Eight Limbs of Yoga Involve Stages of External Control and Internal Control

Tiancheng 2020-11-28 22:35:13

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Controlling life force – what does it specifically mean?

Wind 2020-11-28 22:37:17

[Group chat history] [**Wind 2020-11-28**: The eight limbs of yoga involve stages of *external control* and *internal control*. **Wind 2020-11-28**: Actually, you can use these eight limbs to judge the advancement level of any spiritual practice. **Wind 2020-11-28**: The ancient sage Patanjali, in his Yoga Sutras or aphorisms, defined the journey of seeking God. Scholars usually refer to his book as Patanjali.]

Wind 2020-11-28 22:37:31 This is my previous detailed explanation of the eight limbs. Nowadays, many yoga teachers explain it incorrectly. I actually don't recommend understanding so much theory, so I didn't specifically talk about these. When you have

practical experience, you will suddenly understand and be able to understand any scripture.
Therefore, implementing the **Six Steps** is the only key.

Edited by Omi 2022.06.22

[File Name]: 03- (English Language en) - Wind Feng -- China -- Wind Feng - Lester Levenson -- Lester Levenson Six Steps -- TSM – Lester Levenson Original 1992 Sedona Method – Lester Levenson Release Method Technique .pdf

THE END.